

Persecutio Undecima,
 THE
C H U R C H E S
 Eleventh Persecution.

OR,
 A BRIEF of the
PURITAN PERSECUTION
 OF THE
PROTESTANT CLERGY
 Of the Church of **ENGLAND**.

More particularly within the City of **London** *London*

Begun in Parliament, *Ann. Dom.* 1641.

Chron. 36. 16.

But they mocked the Messengers of God, and misused his Prophets, till the wrath of God arose against his people, and there was no remedy.

Printed in the YEAR, 1648. And now Reprinted 1682.

For **Capt. Charles Hammond,**

One that faithfully served His Majesty, and Royal Father, of ever Blessed memory, in all the Wars in *England*, and still a sufferer by those times; a true Son of the Church, and one of the Sons of the Clergy.

Presented to all Loyal Subjects, especially to the Clergy, and Sons of the Clergy.

Being a necessary Looking-glass, very fit for these times, and may be a Warning-piece for the Seed of Dissenters, when they behold the cruel uncharitable dealings their fore-Fathers used, to destroy the true Protestant Clergy.

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REV. JOHN S. PENMAN
(COLLECTION OF W. W. LAW)

MAR. 12 1937

To the READER.



Know I shall be rashly censur'd on by some, for Re-printing these sheets of Paper, but I dare boldly tell them, be they of what opinion soever, be that truly fears God and wishes the Peace, Prosperity, & Unity of these Kingdomes, and will have but the Patience to peruse this Book all over, will say, though the Author be dead and nameless, that by wofull Experience writ it in those times, (when the Sword sway'd the Scepter, and Truth durst not appear in Print :) 'tis pity his labours should be buried in Oblivion, but to be kept in memory, that our Children's Children may behold, and beware how they be drawn away by the delusions of such a Generation as they were, whose bloody persecution out-stript Nero's; for they did not only rip up the Bowels of their Mother the Church, but likewise murdered the Father, one of the best of Kings; That Tragedy began in 1641, the Actors cunningly creeping upon the Stage, with the Adasks of Hypocrisie under the Cloaks of Religion; but how cruelly they ended, many still by wofull experience can give a very good account of it: Now how near they were going to act the Second Part in 1681: there is them living that saw both, may judge what the Events would have proved, had they not been stop't; the Actors ready, their parts pen'd, (and I believe most Learned) the Scenes drawn to the life, the Stage appointed, the Prologue made, (as it appeared since) but instead of appearing to Act, there was an Exit Commanded by His Royal Majesty at Oxford, by the great providence of God and his good Councill, to the comfort of all His Majesties faithfull Subjects, who are very well satisfied now what their intentions were, had they had the power in their hands, as their Predecessors had, which I hope this Kingdom is sufficiently warn'd, how they trust Wolfes in Sheeps Clothing, and not be whin'd out of their Religion, Liberties, and Lives, by the holders-forth of Rebellion; which by their long prayers hath devoured not only Widdows Houses, but the Palaces, Houses, and Lands of the King, and the Priests, and all Loyal Subjects; which is plainly set forth from their beginning, in this Book: But as the Lord hath miraculously restored, defended, and preserved the King and the Church hitherto let all them that profess themselves true Subjects of the Kings, and Sons of the Church, to live that God may continue his mercies to us, and pray for His Majesty's long life, prosperity, and peace, and that his Enemies may be clothed with shame; but upon him and his Heires the Crown flourish for ever. Charles Hammond.

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C H A P. I.

A view of the Puritan Faction of England : as also the end and Reasons of publishing these Papers in these times.

WHat miseries the Puritan Faction (so long lying like the Canaanites, as thorns in the sides of our Israel) would bring upon this Nation, England wanted not *Ezechiels* Watchmen to foretel; and the Story of these Times hath proved their Prophecies wanted no truth; but *Quos perdere vult Jupiter, eos dementat prius*: Otherwise it were strange to think, that of two Factions, viz. Papists and Puritans, mortally hating each other, distinctly incorporated from the Church of England, and both of them destructive to it; the one like cunning Pick-pockets, should set the eyes of the people so busily to look after the Religion of the other, and in the mean time rob them of their own; and by the same Principles (like fire-brands in the tayles of *Sampsons* Foxes looking divers wayes) alike endanger the established Religion: the one Faction was made most odious to the people; the other seemed most Religious; and the execution of hard Laws against Popish Recusants, hath been accounted Zeal and Justice; but any legal penalties inflicted on Puritan Recusants was cryed down for Cruelty, and Tyranny, and made the Judges reproach; nor would the people endure to hear the name of Puritan mentioned in a Pulpit; (which now to drown, together with their own folly in countenancing or non-conceiving the Puritans designs, the more Loyal Party have invented the new name of Roundhead) the Nobility, Gentry, and Generally all sorts of people accounting the Puritan Faction, a simple inconsiderate party, well-meaning people, tender conscientious Christians, such as deserved pity rather than punishment; little remembring our Saviours caveat against Wolves in sheeps clothing: which in *Demosthenes* Fable, laying all the breach of publike peace between them and the sheep, upon the dogs, which were set to watch the

B

sheep-

Wolves
in sheeps
clothing.

Sheepfolds, till the seduced sheep (for quietness sake) deliver up their keepers for a sacrifice to the wolves , too late found their own Folds exposed to such danger as wisdom might have easlier prevented, then it could after ward remedy.

De legib.
lib. 2.

What else have the causeless clamors of the Puritans meant for this many years against the Bishops and the Clergy of England? who in our Saviours phrase of *Pasce oves*, watched over the flock of Christ: But to smite the Shepherd, that so the

Hof. 4. 4.
2. Chron.
36. 16.

sheep might be scattered: Like that of *Tully*, *Civium perditorum scelere pulsus a Delubris is qui illa servarat*, *Religionum Jura polluta*, & *in Larium sedibus edificatum est Templum licentiae*. And what havock hath been made among the sheep; since the City-Puritan Tumults cryed out no Bishops, and armed fury hath forced thousands of the Clergy from their Flocks; the almost ruines of the Church and of three Kingdomes sufficiently witnesses; a just judgement of God upon a

pretend
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ous.

people long contending with their Priests, and mocking, and mis-using the Prophets and messengers of God, till like the Jews, the wrath of God fell upon them, and there was no remedy; and all this vengeance executed by a generation of Vipers, eating out the bowels of their mother-Church and Country, wherein they have long lurked; stiling themselves (for above 20 years last past I can witness) the only people of God, the meek of the Earth, Christs little Flock, weak

breathren, crying out against blood-thirsty Papists (as they phrased them) for taking up Arms against Kings and Princes, and who but those Puritans the devout observers of the 5. of

November) their only holy day) in hatred of the Gunpowder-Treason? though that Gunpowder was never carried in Bandaliers, and fired in the face of the King, for the safety of His person) and their dayly Sermons were against Persecution;

yet now themselves (weak Christians till so well armed) are become the only and most bloody Persecutors, having slain more thousands of Protestants in England, under colour for fighting for the *Protestant Religion*, then Queen *Mary* condemned scores, within the like compass of years. The truth is, the Puritans of England have long conceited themselves to be the only people of God, like the Jews, (and a man might swear by their actions they are Jews indeed, and not Christians) and all

other

other men not of their Tribe to be the wicked of the world, & Gods enemies, *Egyptians* and *Amalekites*: That so what ever favour was done to any of their Faction, they thought themselves nothing beholding to any man for it; but they would say God decreed them to do it, so that they could do no otherwise; and what ever Justice was done to any of their Tribe, was accounted cruelty, and persecution of God's people.

But whatever injustice or cruelty they acted upon their neighbours, (better Christians in good sooth than themselves) they called it justice and zeal for God's glory, fulfilling God's decree; and can in their canting language (the language of *Canaan*, as they stiled their abusing of Scripture phrase) flatter themselves, that they must wash their feet in the blood of the ungodly, and binding Kings in Chains and their Nobles with links of Iron, sit smiting their fellow Servants and fellow Subjects against the Law, while they pretended to judge according to the Law: (this being the old Character of a *Puritan*, a *strangers Angel*, a *Neighbours Plague*, a *Saint abroad*, a *Diavel at home*) but his Children ye are (saith our Saviour) whose works ye do: The Diavel was a Lier from the beginning, and the accuser of the Brethren; and who have done the works of such a Father you may here know, by a tast of the first fruits (sower Grapes of their long promised *Canaan*, a glimpse of their Clergy-hating, the foundation of *Puritan-Babel-Reformation*: and what an harvest of misery to this Nation hath followed such beginnings (when judgement begins at God's House) may be gathered into Volumes by better Pens: Its enough from a private hand (in such times as these) if any short Coppy can be set forth for others to follow; and to shew the *Puritans* that all men do not sleep, but some stand watching still to give the world warning of such Hypocrites; especially considering that no Records of the particulars of the Tyranny of these times hath been extant to the world, though *Papists*, and *Protestants* have much desired it; time indeed not bearing truth from a *Protestant* hand; and *Catholiques* say, that they being scattered, and driven from all publick Records, could have no opportunity to write the Story. As also considering the multitude of scandalous Pamphlets, Parliament Speeches, Centuries, Declarations; published all and faced with Authority

rity of Parliament, the supream Court of justice in *England*,
 Title enough to charm the world, especially posterity, into
 a belief of such Authentick Records, should no particular coun-
 terwork of truth be left to oppose such slanders: For as yet
 there is none; and probably if either an Act of Oblivion should
 happen, or time waste away the present Clergy (who by rea-
 son of the fury of this Age dare not write their own sufferings,
 nor by reason of their being so scattered can bring them to a
 general collection) never any may come forth: Whereby the
Puritan lies and shamefully slanders of the Clergy of this Gene-
 ration would pass for currant truths; when as the Faction
 themselves know, and cannot but acknowledge (as I have
 heard some of them say) that they could never have taken a
 worse time against the Bishops of *England*, whose personal ho-
 nest lives, Learning and piety was so eminent, that indeed it
 made clamours against them the more violent (like that
 against our Sayiour, *away with him, away with him*, when the
 question was asked, *what evil hath he done?*) that so they might
 remove them by tumults, against whom they could not work
 their designs by Law. And for, the persecuted Clergy of the
 Church of *England*, I am confident it is their hearty desire, &
 I dare in their names make this solemn Appeal to *Posterity*, (if
 ever God send times for justice in *England*) that (after so cru-
 el and barbarous sufferings by banishments, and manifold im-
 prisonments, some in noysome and foreign Goales among
 Thieves and (1) Felons: Some in Ships under Decks near (2)
 smothered: some starved and dead in (3) prison; others mur-
 dered in (4) prison: All of them sequestred, spoyled of their
 Goods and Estates and Houses, to the ruine of their Wives
 and Children also) they might obtain a legal tryal, to know

their cru-
 elty to
 the Or-
 thodox
 Clergy.

(1) Mr. Stone of St. Clements Eastcheap, sent prisoner to Plimmouth by ship-
 ping. Mr. Chosser of St. Matthews Wyday street, sent prisoner to Chelchester
 Castle. Dr. Griffith committed to Newgate. (2) Dr. Martin and Dr. Sterne
 Masters of Colledge in Cambridge. Dr. Fairfax of St. Peters Cornhill.
 (3) Divers starv'd to death in Winchester House. (4) Dr. Raughleigh Deane
 of Wells, murdered by his Goaler. Dr. Ansell wounded, and dyed of his
 wounds in Tawman Castle. And many others.

*The fury of these times have forced the concealing of some per-
 sons and circumstances, for theirs, and the Authors security.*

what

what evil they have done ; that it may appear whether scandalous Accusers, and scandalous Judges have not made a scandalous Clergy, and not found them such ; this being left them their only comfort in their miseries, that they suffer as Christians, not as evil doers, but for righteousness sake, as God and their own consciences bear them witness, and these ensuing lines (though rude, yet true) may not a little prove to any impartial Reader, to the satisfying also of that newly started objection by the House of Commons against a personal Treaty with the King, viz. the bringing In again of scandalous Ministers.

C H A P. II.

*A Breef of the divers ends in desiring to have this Parliament said.
Of the true cause of the Clergy-hatred among the People, and
what makes the Church differences irreconcilable.*

PRIvate Interests and Advantages are ever the grounds of usurped power, and why Lay-men in this Parliament have presumed to intermeddle with matters of Religion, and to Monopolize all executive and judiciary power in doctrine and discipline of the Church (which God knoweth they never understood) under pretence of Reformation of Religion, Mr. Hampden (one of the prime Grandees of the Puritan Faction) hath satisfied the world, in his answer to a private Friend, asking him why they so much pretended Religion, when indeed Liberty and Propriety, and temporal matters were by them chiefly intended? Should we not (said he) use the pretence of Religion, the people would not be drawn to assist us: And truly it were pitty that Posterity should be left without some memento of the private Interests and designs of all sorts of people in this Kingdome, in themselves different, yet all concentrating in this one word *Reformation*, to build the Babel of this Generation: Not much unlike the hatching of the Belgick Troubles. *Nobilitas cum Plebe conspirant, & rem suam curant, dum publicam curare videntur.* Such desires in calling the Council of Trent have been translated into an English madness and superstition in longing for this Parliament, which all men fancied such a *Plaque pour medicamentum* to each private malady, that

Strado de
Bello
Belg. Hist
of Coun.
of Trent.

not

not any humour in the body Politick, or itch in the breech of the Kingdome, but was kept clawed by Mr. *Speakers* thanks, and large promises of redress of their Grievances: Even the *London Porters Petition* received much thanks from the Parliament, and proffers of easing of them of their Burdens. A fair opportunity had the Great Ones to worch their ends over other mens shoulders.

1. The Court emulation (for even the Kings Houfe and his Councel were poysoned with *Puritanism*) thought by a Parliament to remove the Favourites, that so upon their ruines themselves (next in place) might be advanced: What also was the sin of the Archbishop, and the Earl of *Strafford*? (against whom this Parliament was set on fire with heat and envy) but they being greatly loved of their King for their faithful service to his Majesty, the Church, and their Country.

2. The Country Nobility long discontented with their Court banishment, (as it were hoped by a Parliament to new model the Court, and exchange places. To this end the Propositions continually clamour that all the Privy Council, and all Officers of State may be in the disposal of Parliament, that is, of Lord Say and his Faction.

3. The Gentry of *England* by a Parliament (into which the Gentry used to be called, till of late) besides their private preferment and revenge, thought (as did the Freeholders and all sorts of people) to be eased of Monopolies and Taxes (never remembring that they paid no Subsidies) and especially of an intended Tyranny, which the Puritan Faction with continual Alarms, so drummed into the peoples ears, even to a phrensy of ridiculous fears and jealousies.

4. The Lecturing house creeping Ministers, prayed zealously for a Parliament; thereby hoping to set up their new-fangled doctrines and disciplines; indeed to divide the Church-Lands amongst their Tribe, (as the pretence was of raking away the Bishops Lands to maintain preaching Ministers) and to invade other mens Livings, and to have the sole Government of the Church in their hands, (this is that which they call setting up of Jesus Christ in his Throne) the world now see what their aim was at first in calling this the Parliament of their prayers.

5. All sorts of Sectaries in *England* were earnest for this Parliament, because they had conspired to pack it for their designs against the King, and the Church, as hereafter will be shown.

6. The Common Lawyers pleaded for a Parliament, that themselves might snatch all Ecclesiastical Jurisdiction into their Courts, to advance the Law above the Gospel (as they have done) crying up their Idol-law to be above the King (a Creature above his Creator :) then what are the Lawyers, who have the Law in their own hands, the breast of the Judge, or the breast of the Court (as they phrase it) is the supream power? And truly for these many years last past have the Lawyers enslaved both King and people by the charm of Law, Law.

7. The Countrey people generally phansied that a Parliament would free them from paying of Tyths, which produced several Petitions to that purpose from several Counties.

8. All sorts of Trades and Companies in *London* hoped for some encrease of their Trading, if a Parliament were called, and yet who more crying out against Monopolies and Patents, then these Citizens? Who are the greatest Monopolizers in this Kingdome, and scarce any Incorporation in *London* but had some Petition ready for this Parliament with confidence that nothing must be denied for the advance of Trade.

And all sorts of people dreamed of an *Utopia*, and infinite liberty, especially in matters of Religion; nay scarce any man but had some design of private Interest; except the ancient Orthodox Clergy, who foresaw what a misery the height of a Faction would bring on the Church by a Parliament.

And yet after 5 years sitting of this so Idolized Parliament no sorts of men but have missed their ends; their Ministers especially verifying that Prophecy of Dr. *Bancroft*: For all the outcries that the Church livings might be employed to the Survey maintenance of Eldership; well may they procure in some other age the further impoverishing of the Church; but they shall be sure to be little the better for it: And generally instead of being eased of their Grievances, they have been plagued by this Parliament; as by the *Flagellum Dei*, a Rod of their own making to scourge this Land for their murmuring against *Moses* and *Aaron* their contempt of the King, and the Priest; into

Archbi-
shop
Lauds
Speech in
the Se r
chamber.

into which crying sin an hypocritical Faction hath been long drawing this people, *by wounding the King through the sides of the Church*, as knowing well, that if they could destroy Monarchy in the Church (Episcopal Government in *England* being indeed the Kings spiritual Militia, and that most powerful, as commanding the consciences of Subjects) by planting in Rebellion for Religion, they should soon weaken the power of the Kings temporal Militia, as woful experience hath taught us; this made the masters of the Faction alwaies set up the Church as the Butt, and the Bishops sleeves as the white, chiefly aimed at by all sorts of people, to shoot their bolts against, that to have the Bow ready bent, and the quiver full of sharp Arrows, even bitter words against the Church, grew to be the only wisdom, and Religion in fashion: O ye scandalous Clergy! and O ye bringing in of Popery! was the belching of every open mouth, when the greater sort had deeply swallowed other manner of Gall, for which they took up the common cry against the Clergy, only to colour their deadly spleen, bred upon temporal distempers, which the world takes no publick notice of as yet; but were the true & chief causes of the Clergy-hatred among this Generation; whereby the *Puritan Faction* very inconsiderable for Number, drew multitudes (who hated their by-ways in Religion) to their assistance: The first and main Engin buzzed into the people long before this Parliament was that the Bishops and the Clergy were the instruments for the Kings intended Tyranny, the Common saying in *Terminus* was, that the Clergy are all for the King, that is, the Clergy seeing your *Puritan spirit of darkness*, working in the children of disobedience, would by their preaching to *fear God and the King*, according to the Scriptures, have prevented the ruines, which they foresaw this Faction would, and now have brought upon this Kingdome; to this purpose what a fiery pair of multiplying spectacles did the Faction put on the noses of the people, furiously looking on Dr. *Mawarings* Sermon, till the face of the body politick began to fire, in a former Parliament, not quenched even to the beginning of this, but continually kindled against him, and some others (not above three more Divines) who preached the Kings Prerogative like Divines, if Scripture (which they so cry up for their own ends) in 1 *Sam. 8.*

or

the practice of the Kings of *Judah* may be Judge, more then the Supremacy of the Lawyers would brook, or the jealous worshippers of *Menn, & Tuum*, in *England* could endure should be true: This was the kindle-coal, that the Faction bellowed to that flame, that must consume not only those particular men, but even the whole Clergy, root and branch; as in *Scotland*, the feud of some discontented Lords, against some particular Bishops, vowed revenge on the whole Church: this fire of malice was the fire from Heaven, which confirmed their Covenant, Bishop and made it the pattern in the Mount, for English men to follow: *Rofs. Scot- tish Decla- ration. 16, 8.* This added to the name *Baals Priests*, and such other reproaches of the Clergy among the *Puritans*, the new scoffe of *Casars Friends*. This made the popular Earl of *Essex* say in this Parliament, *That he never knew but one Bishop in Parliament, stand Unparal- up for the good of the Common-wealth*, the old phrase of Rebellion; and when *Nat. Fiennes* made Speeches in Parliament, and printed them, with the Title of, *Unparaleld Reasons, to show that Episcopacy was an Enemy to Monarchy*, the Lord Say his Father) and Godfather to the *Puritan Faction*) printed a Speech second Speech that the Bishops were too much for the King, and therefore were to be thrown of the Parliament; the most applauded Speech amongst the patriotical party, whose sense it spoke out to the full, and was the very core of the Canker bred in Them against the Church; and unto this score do the Clergy owe their eight years persecution, and their continued banishment from their Livings, for fear they should preach the people (now undeceived) into obedience to their King.

A second Cause was the sacrilegious thirsting after the Church Lands by some in this Land, whose Grandfathers having swallowed long Leases, or perhaps some forged Deeds of Church-Lands, the wax sticks still on the childrens Stomacks, that no wonder if they cannot be well, till like the Vinedressers in the Gospel, they hate and misuse the Lords Servants; nay desire to kill the Heir, that the Inheritance may be theirs, whose blasted posterity hath no little hopes of recruiting their scattered Estates out of the old reserve of the Church. Publick hatred being the ready way to make the Church-Lands their private prey: For this purpose have the Lay-bretheren continued the practice of their Faction in Queen *Elizabeths* dayes, in clapping

Survey of
Discipline
Cap. 11.

ping silenced Ministers, and Non-conformists, and Lecturers on the back, and following their Sermons, setting them at the upper end of the Tables, and seeking by all means to procure them credit and favour with the people; not that they cared for them or for Religion, or for Christ himself; but hoping that by the violent course which they saw these men run into, the Bishops and the rest of the Clergy would grow so odious, that it would in time be a small matter to dispossess them of all their Livings, whereof some portion might come to their shares: Which publick hatred of the Clergy was not a little increased upon a jealousy, occasioned by the activeness of some Bishops, and others of the Clergy, in seeking by Law to recover some Church Revenue out of the Usurpers clutches, (otherwise mentioned in this Book) that they began to argue, if the Clergy should advance in the favour of the King, and the people their preaching against Sacrilege, may prevail to the touching of their Copyholds; and its the unhappiness of the Clergy, that most of their Lands are occupied by men, grown too great by their Leases, to be accounted Farmers, and as much regreating the name of Tenants to such Landlords, whom they think they may command: And this bred the like hatred in London, and other Incorporations, and nests of the Faction, against the City Clergy, upon their suit for increase of Tythes, in City Livings (which are generally of very small value, and depend upon peoples benevolence, a thing of dangerous consequence in a Kingdome) upon the Statute of Hen. 8. allowing two shill. nine pence per pound of the Rent of Houses (which Statute to evade, the Lawyers and Scriveners have invented a plain cheat, by a Lease and a Lease, that houses of 50l. Rent per Ann. shall scarce pay 5 or 10 shillings Tyth per An.) which so nettled the purse proud Londoners, accounting Tyths but as gifts, or Almes, that they would rather spend at Law, or give a Lecturor of their own choice twice as much, as their full Tyth came to, then pay their dues to the Parson (a word made their scoff) that two shillings nine pence was an usual Nickname for any Divine, as he walked through the streets, though the Clergy in their moderate Rates demanded not above twelve pence per pound, and this seeking by Law to recover their due, was called (by the covetous world) the covetousness of the Clergy.

3. There was another sin of the Clergy as much talked of, that was forsooth the pride of the Clergy, what was that? Why Time having spent the old stock of Sir Johns, planted into Churches in the hurliburly dayes of Queen Elizabeth, ^{*Bishop Jewel in Sermon to the Queen.} illiterate Mechanicks, and such who could but write, and read, and gather in Tythes for the Patrons use with Curchees for some wages for their journey work, heerby† villifying the sacred Function, as in those our times, and men of worth and Learning sprung into their places; peace of the Church bringing Religion into request and credit, so that some Noblemen, Gentlemen, and men of Estates, began to spend on their children as much as would make them rich in another Calling, only to fit them for the Priesthood (besides Lands of Inheritance, or money left as their portions). These were not like to betray the honour of the Church, and of the Sacred Function, to become the continual servants of men, who (especially in London) thought stipends of 40l. per annum, enough for any Clergy-man, though he had wife and children. Sir N. R. a Rich Alderman being desired to encrease his contribution to a Minister, because he was a man of much merit; answered, *if the Minister were an Angel from Heaven, he should have of him but ten shillings per Quarter;* And that any of the Clergy should be made Justices of the Peace, or Officer of State (as indeed who so fit to keep love, and peace among Neighbours, and I have heard the Officers and Retainers to the Treasury confess, that they never were so well used, as when a Bishop was Lord Treasurer) was made such an eyefore in the peoples sight by the Faction; especially the swarm of Lawyers, not taken notice of, though put into Commissions; men of a meer mercenary profession, raising great Fortunes upon the sins and Ruines of their Countrey, unlike to prove Justices of Peace, who live by making contention, and strife among Neighbours; and from that small (happy) number of Lawyers in England, Anno Dom. 1555. which John Stow mentioneth; but two men of Law at the Kings Bench Barr, and at the Common Pleas but one Serjeant, yet had they nothing to do all that Michaelmas Term, and yet no tempus belli, have increased into an incorporation of many thousands of Rich and potent leading men in all corners of the Kingdome, advanced in the esteem of the people, by their opposing the Kings Prerogative, under pretence

of Law, *that not the King, but their Law kept every man in his Right*; though since the King hath been eclipsed these seven years, whom hath their Law kept in their Right? Therefore when Judge Cook told King James, that the Law kept the Crown upon his Head, the King well replied, *thou liest Traitor, It is I that maintain the Law*, And as malicious Enemies have the Lawyers been to the Church, knowing well, that if the Clergy should grow into esteem and power, to be Justices of the Peace, they would plant in Charity, and so spoyle the Trade of the Lawyers, whose private gain hath been stiled the flourishing of the Law; that not a Lawyer in a Parish, but commonly was the Parsons busie Enemy, and it is still in the Lawyers hearts and mouths, that the *Archbishop would have hindred their Law*: Did not such interests facilitate belief, he that had seen the habit of the Clergy in our dayes, would wonder wherein lay the pride of the Clergy; for who wore plainest garments were most maligned; but I forgot the pride of the wives of the Clergy in their apparel; Those that were guilty I excuse not, yet I must profess, I knew very few thus justly taxed; but such was the pride of English women (especially the Gentry) that with much scorn and envy they would look at any Clergy mans wife, if cloathed as well as themselves, though their birth, and portions, and their husbands temporal Estate where known able to maintain it, sometimes better then the other; and in London every woman, whose husband paid perhaps but twelve pence Tyth per Quarter, thought the Ministers wife proud, if clad better then her self; and as for habit, so for place and precedence; every Gossip could prattle, that a Ministers wife had no place, though the Law is, *that all wives shall take place according to their Husbands*; these petticoat quarrels bred much envy to the Clergy, but *majori tunc superbia* with far greater pride: And besides that, *Laici Clericis oppido sunt infesti*.

4. So generally peevish and Puritanized were the people, that not any particular discontent, or personal quarrel, with any private Clergy man, but *These Bishops--! These Parsons!* (the whole Goate) began their furious threats of revenge; and for these many years hath the opposing the Bishops, or regular Clergy

Clergy, been made the signe of a babe of Grace, and a Professor of pure Religion, and (since this Parliament) been the ready way to preferment, as the sure character of a fast friend to the Parliament, that divers have not only been afraid to show their wonted Neighborhood to their Parsons, but have grown active against them, only to secure themselves from suspicion of Malignancy, by being known to converse with a Malignant, or sequestered Minister.

These, and such like matters have thickned the mists of scandalous Clergy! and bringing in Popery, cast befor the peoples eyes, to widen the breach into an impossibility of reconciliation: These seven years sad experience perswading me, that the great controversies of Christendome (as of later dayes) so in elder ages about the Arrian Heresy under *Constantinus*, Synod against Synod, to revoke the *Nicene* Decrees, and that other Division about the Celebration of *Easter* under *Commodus*, were but some State stalking horses, or at least maintained with such vehemency, for politick ends, whereof Church History hath taken no Cognizance; like the two golden Calves of Presbitery and Independancy, set up in our dayes to cover *Jeroboams* policy for a new Government; Pesbitery being thought at first a cloak large enough to serve all turns, till new designs started up Independancy, both equally destructive to the old way, which though woful experience hath proved the best way, and most men at the bottom desire; yet because it consisteth not with their rash temporal engagements, they furiously oppose: Could we else think, that Christians and Countrey men should engage in a bloody Civil War, to demolish a Cross, or put down an innocent Ceremony, to destroy a Bishop of a Diocese, and set a Pope in every Parish? A meer book-man of this Generation can find little difference above board, all sides professing they fight for the same things, which surely made *Diry*, and Dr. *Mosely*, and Dr. *Gibbons* take so much pains, and travel to seek reconciliation in Religion; but alas *G. Cassander*, *H. Grotius*, may write *Votum pro pace Ecclesiastica*: Romish Priests may hazzard their lives to reconcile Protestants, and Protestants hope to convert Papists; Church-men may fast, and pray, and write, and preach for Peace, but all to no purpose; can they reconcile the King, and the Popes Supremacy in Causes Ecclesiastical?

Soer. schol
lib. 2. Eu-
feb. lib. 5.
cap. 21.

saistical? Can they secure a Rebel against a King in Power? Can they make agreement between publique Faith debts, and Bishops Lands, and Delinquents Estates? Take away temporal differences, and Church Controversies among Christians might soon be ended; for what have the engaged men of this Generation long whispered, and now speak out to the Citizens desirous of a Treaty for peace, while the pretence is Religion, should the King be restored to his Throne; what security can they (Treasoners) have for their Necks and Estates? What shall become of their Ordinance-Law? Should Bishops come in again, what shall become of our monies for the purchase of their Land? The City Publick Faithmongers tremble to think that their debts will be desperate: Souldiers say if peace come, their Triumphs will be spoiled; should the Kingdome be settled, and every man enjoy his own, the Puritan Ministers cry out, what shall they do, who have intruded into other mens Livings? these thoughts fright the Presbyterian Lecturers, & the Assembly of Divines (who these 12 Months have been preaching against this Army) into a zealous union with this Independent Army, yea with Turks, or Jews, or any Religion in the world (consisting with their usurped possessions) would they joyn, rather then suffer the old Religion to be restored. These, these are the true Reasons, that continue the differences of our Church to such a difficulty, if not impossibility of reconciliation, and when for such ends men have employed conscience, no wonder in prosecution thereof, what cruelty, injustice, and Tyranny is used as mediums, for obtaining such wicked purposes, whereof you have a small view in this following discourse.

CHAP. III.

What use the Puritans have made of Parliaments, and the wayes whereby that Faction in this Parliament and Kingdome, have endeavoured to make the Clergy odious to the people.

HOW old the Puritan grudge is against the Church of England, the discourse of the troubles of *Frankford* can tell the world; and truly since Sacriledge hath been cryed up for Reformation, hath that same spirit of darkness been tampering
in

in Parliaments, to make them their Engine for the work of destroying the Church, under colour of Reformation, that Archbishop *Whitgift*, (that holy meek man) in Queen *Elizabeth's* dayes, lying very sick; and being told of a Parliament called, (out of his pious care for the Church) prayed God, that he might not live to see that Parliament, as near as it was, and God heard his prayer; and although (as Lord *Vernham* confesseth) the Parliament of England oweth some satisfaction for the many injuries, and unjust oppressions, formerly done by them to the Church; yet since the first breach (so thirsty were the Members after the remnant of the Church Lands) few Parliaments, but have rather sought to increase that debt; till the Church be quite undone; to this purpose, how have the Puritans (who for these many years have had the vogue of the people, opening their mouths wide after any Game, to which one of their Beagles should lead the trace) superstitiously longed for Parliaments, because their plots and hopes were to pack them for their design against the King and Church, as now they have done; which made the Presbyterian Sectaries, and all other sorts of Puritans, so Idolize this Parliament, calling it the Parliament of their prayers, and a frequent Pulpit Title for the House of Commons was, the House of Gods, and the House of mortal Gods, and truly they were an House of Gods, like the Heathenish Roman *senatus*, an House of Gods of all Countries, the Images of English Sectaries; for they do but represent, and its but fitting that new Gods should have new Priests, heaping up to themselves Teachers after their own hearts lusts; no marvel then if the Ministers of Christ grow out of request, and all the malice and slanders, and cruelty of these new Gods be racked on those, who would teach the people to serve the true God, rather than men: But God forbid, but that the world should know, what arts of lying and slandering, and false accusing, to make the King, and the faithful Clergy of England odious to the people, have been raised as the Scaffolds, to build this second *Babel*, which though no longer looked upon, than while in present use, yet (if faithfully recorded) will be as pretious Monuments in the eyes of wise men, when they shall see (if God hath not given up this Nation to make lyes their Religion) Truth triumphing in the ruines of such ill founded Structures; how this *Puritan*

Mr. Calamy.
Dr. Ten-
ple.

2 Tim. 4.
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tion blasphemed their King, I leave to better Pens, though they
 used the same means therein, as their experience had found ser-
 viceable for their wicked ends against the Church, which devi-
 ces I have collected out of their Printed Papers, or mine own
 observations at Committees, and elsewhere : The foundation of
 the Puritan Babel, being laid by packing their Agents into this
 their forced Parliament, (as shall be hereafter declared) and
 their long preparing of the people for their work by setting the
 people a madding after this Parliament, the whole Kingdomes
 ruine ; as I heard a *London* Divine, in *June*, 1642; accused at a
 full Committee, to have prophesied (as since it hath appeared)
That the Counties had chosen a company of hot headed men into the
House of Commons, who would prove the ruine of this Kingdome;
 the foundation being thus laid, the first Scaffold to the building
 was made by railing Speeches within the Houses (by Privi-
 ledge of liberty of speech to abuse any persons, their King have
 not they spared) by some particular Members stuffed full of ma-
 licious and bloody Eloquence, (*let the sword reach from the*
North to the South, quoth Sir Edward Deering.) rather then his
 phantastickall new Church Government should be hindred, re-
 viling the established form of Gods service, under which they
 were bred and born, blasting the Sacred Function of the Mini-
 stry of Christ ; by which they were made Christians, and pub-
 lishing those speeches in Print on purpose to infect the people,
 and fire their minds, ready enough to catch any such sparks ;
 and this railing against the Clergy was the only way to be made
 a Chaireman of a Committee, or to be designed for some great
 preferment, and to be the worshipfull Golden Calves of the
 people, the only ambition of those popular Speech-makers, who
 little dreaming of the Puritans plots (as wise Statesmen as they
 pretended to be) to which themselves opened the Gapp, kind-
 led the fire which others of meaner condition (but of different
 intentions) blew up to such flames, as since have burned the
 kindlers own nests, The Lord *Digby* proclaimed Traytor, ban-
 nished and made the publick hatred of the Puritans : The Lord
Faulkland killed at *Newberry* fight : Mr. *Nath. Fiennes* condem-
 ned to die by Martiall Law, for the good service he had done
 the Parliament his Masters : *Sir Edward Deering*, who made this
 motion in the House of Commons with great applause, to burn
 the

the late Canons, (made in the Convocation and stamped with the Kings Authority) *by the Canon-makers one hands*; not long after had those same his Speeches burned by the publick Hangman, himself expelled the House, and forced to fly the fury of the people under a Priests coat, and read prayers in a Church for a disguise, and became an earnest Suitor for a Deanery, viz. of *Canterbury*, when he had so railed against Deans and Chapters, upon no other ground but report (as himself confessed :) but missing this preferment, turned Apostate from the King (to whom he had fled) to those whom himself had called Rebels & Traytors; yet rejected by them also for his labour; and soon ended his days with grief and scorn. Mr. *Pym* and *J. White* the Libelling Centurist, who dyed distracted, crying out how many Clergy men, their wives and children he had undone; and others have been cut off in the midst of their rage against God's Ministers; Fair warnings to other such like *Rabshakehs* who yet have time to repent. But these Speeches so applauded, and other men imitating them, made a fair way for a second Story of the same Scaffolding for this new building, by Remonstrances and Declarations published in the name of the House of Commons, which usually ranked the Papists and the Clergy together, as Enemies to the Kingdome, and in that midnight Remonstrance, in the name of the House of the *Commons assembled in Parliament*, was it in *Terminis* layd down, that none of the Clergy were preferred, but those who preached wickedness and profaneness; yet was no particular person named; nor truly could be named guilty of so heavy a charge; but *Audacter Calumniari, herebit aliquid* was their plot, and all the miseries and grievances of the Kingdome were laid on the *Bishops*, and the *Prejacial Party* (as the new phrase was) when the Authors of that black Remonstrance knew that the Clergy of the Church of England had not nor could have any Vote or hand in those matters, they being such of which the Clergy did equally complain; which (besides the House of Commons voting the Clergy in Convocation, guilty of a *perjury*, (accusing also twelve Bishops of High Treason) committed to the *Tower*, on purpose only to stop their mouths from claiming their priviledges, which as part of the Parliament belong unto them.) was enough to have raised hatred to a second *Magestorian*, considering the Religious

In Lyme-
street in
London.

Faith the people then had of the reports of their new Gods, as Pulpits called the House of Commons, which so far possessed a Gentlewoman used to their Lectures, that she durst not in conscience take Physick without an Order of Parliament from the House of Commons; such a brother we read on in Dodona's Grove, who would not believe his Creed because there was no Act of Parliament for it: And at the beginning of this blessed Parliament, did the Puritan Faction in the House of Commons Print and publish a foisted Order (carefully dispersing the Copies throughout the Kingdome,) in the name of the House of Commons assembled in Parliament, to stir up, indeed to invite all active men, (as they phrased the men of their Tribe) to accuse Ministers, making this one crime and scandal to be complained of, that a Clergy man had two Livings, though according to the Laws of the Land: Which Order, (though disclaimed within the Walls of the House of Commons, yet not countermanded by any publick Act of the House; so willing were all sorts of men in the House to see the Clergy abused, notwithstanding that high affront and dishonour of their House) so wrought abroad in all parts of the Kingdome, that not any Knave, or Fooll in a Parish whom reproof for sins had made the Ministers Enemy, but now thought himself commanded (yes and bound in conscience to obey) to fly in the face of Gods Minister and his spiritual Father, that within a short space above two thousand Petitions were brought in against the Clergy (so readily had they packed their business) two or three of the Puritan avowed instruments in a Parish presenting Petitions, constantly stiled *the Petition of the whole Parish*, though the major part of the Parish, yea (I have known it) three parts of four in a Parish have never seen any such Petitions, but disclaimed it under their hands: And the basest Mechanicks hand to a Petition how false soever, so it were against a Clergy man was received with favour, and with Mr. Speakers thanks for their love to the Parliament, and could bring upon any Minister of Christ more chargeable and vexatious summons, and attendance on the Parliament, or Committees, and oftentimes longer imprisonment then the report or Testimonials of all the other better Parishioners could free him from, nor were there any honest Orthodox Clergy (for all else were accounted the Parliaments friends) who groaned not under the insolency of

of this proud domineering Faction, dayly threatning them with *Petitioning against them in Parliament*, which was then thought a most dreadful business, though the people had never so long known their Parsons learning and honesty; but as Mr. *Selden* (a Member of the House) then told a person of Honour, *Learning, and Honesty*, were sins enough in a *Clergy man* in these dayes.

3. Having thus sent into Countreys for ugly shapes and skins of Beasts to dress the Clergy in for the peoples sight; no marvel if (as the Heathens served the Christians) they now set dogs to bait them, countenancing all those who opposed the established worship of God, and suspending the due administration of the same, by an imperious Order of the House of Commons only, in defiance to the Kings Proclamation then set forth for the due celebration thereof, and also of an Order of the House of Peers for the same purpose, and in many Churches have some Members of their private Authority forbid the Priests to read Divine Service, others in contempt thereof put on their hats during the reading of prayers, which gave such encouragement to the rabble rout of that Faction in the City that in divers Churches, unheard of violences were offered to Ministers officiating in full Congregations by a few Sectaries, yet scarce durst any man either rescue the Minister, or defend their own Religion; and its two well known how a few (called zealous) young fellows with their wenches rushing into any Church in London could have set up a Psalm, and thereby sing a whole Parish out of their Religion, (a trick they had from the Dutch Rebels and Anabaptists) into such a lukewarmness were most men grown towards Gods service; but as this was made the *Shiboleth* to try the Puritan friends, so was the contemning of the established Religion a ready way to make all the constant Professors of that Religion contemned also, and who should be constant in Religion if not the Clergy?

4. A fourth way to make the Clergy odious to the people, was their abetting all outrages and affronts done to the persons and Functions of the Clergy, insomuch that upon their sending for *Burton*, and *Pryn*, and *Bastwick* (3 Champions, or Puritan Henryjews) and the audacious Riots and Tumults, attending their return to London without controul, the Faction took such encouragement (having found their strength in the House of

Sir H. S.

St. Michael
Cornhill.St. G. Cri-
plegate.Vide vitam
Jacobi An-
drie.

Commons) in their contempt of the Priest, that a Divine in his habit could not walk the streets of *London* without being reproched in every corner, by name of *Baals Priest*, *Popish Priest*, *Cassars friend*, and the like scoffings; nor durst parishoners shew their wonted love toward their spiritual Father, nay scarce durst they come to hear him preach without hazard of being accounted a *Malignant*, if he were so conscientious as not to change his Religion (as these Sectaries would have him,) and now new *England* so vomited up her factious spirits, that Merchants in *London* began to complain that all commodities in new *England* were fallen to half their former price; and each damm and sink of Religion pumped into our wholesome streams, those who (as Witches do their Baptisme) had renounced their former sacred calling to the *Priesthood*, yet now returned the only admired Churchmen, and were by Orders of the House of Commons either forced into other mens Churches as Lecturers, or thrust into sequestred Parsonages. (their fellow Subjects freehold) which before themselves had cryed down for Antichristian.

5. A fair introduction to the reprochful usage of the Clergy at Committees in the face of their own Parishoners; for having found the forwardness of the people (by their first foisted Order aforesaid) to serve them in their designs, the Faction in the House procured a large Committee for Religion (as they called it) the Puritans main engine against the Church, dividing it into many sub-Committees, as Mr. *Whites* Committee, Mr. *Corbets* Committee, Sir *Robert Harlows* Committee, Sir *Edward Dearings* Committee, and divers others, upon pretence of hearing the Multitudes of Petitions dayly brought in against scandalous Ministers (as the term was) which Committees were made as several stages for continual Clergy-baitings, mine ears still tingle at the loud clamours and shoutings there made (especially at the Committee which sate at the Court of Wards) in derision of grave and Reverend Divines by that rabble of Sectaries which dayly flocked thither to see this new pastime, where the Committee Members out of their vast priveledge to abuse any man (though their betters, some Members of the Convocation, whose Priviledges are, and by Law ought to be as large as those of the House of Commons) without controule, have

have been pleased to call the Ministers of Christ brought before them (by Goalers and Pursevants, and placed like hainous Malefactors without their Bar (bareheaded forsooth) *faulſe Jacks, baſe Fellows, brazen faced Fellows,* and in great ſcorn hath the Cap of a known Orthodox Doctour, been called to be pulled off to ſee if he were not a ſhaven *Popiſh Prieſt*; and upon a parſons evidence for one of his pariſhioners, that *he was no Papiſt* (whoſe evidence in ſuch Caſes is, and ought to be authentical) it was replied by a Committee, *Have you no witneſs but a baſe Prieſt?* And to ſome eminent Doctours in Divinity of the City of London, viz. Dr. Baker, Dr. Brough, Dr. Walten, giving Teſtimony in a Cauſe then before them, it was ſaid by a Citizen Member of that Committee, *Iſack Pennington, what ſhall we believe theſe Doctours for?* And Sir Robert Harlow going to his Committee-Chair (the chair of the ſcorner) bragged to his Friend, how he would baite the *Dean of Chriſt Church*; and after ſuch like uſage, with chargeable and long attendance, *de die in diem*, on theſe Committees, as many Clergy-men as were brought to the ſtake to be voted (right or wrong) were ſure to be outed of their Livings, elſe their good and godly people were not pleaſed; that the ſouls of many honeſt and faithful Miniſters of Chriſt were ſo-filled with the ſcorn of the proud, who thus had them in deriſion, that they dyed for very grief, as did Dr. Halſy, and Dr. Clark, and divers others.

Dr. Halſey

Dr. Fell.

C H A P. IV.

The Puritans Arts of framing Accuſations to the Parliament againſt the Clergy, and their manner of proving their Charges.

THE reports of theſe new *Spaniſh-English* Inquiſitions being ſpread abroad in City and Countrey, ſo fleſhed theſe hounds in their Parſon hunting (as their own phraſe was) and ſo terrified the reſt of the Clergy, that by this ſucceſs the Maſters of the Game began to heighten on their deſigns of planting in a new Miniſtery, not only as ſoiſted Lecturers, but as endowed Church-men, the more ſtrongly to make them ſervants for their work, eſpecially in London (whoſe Clergy bore the heat of the day in this perſecution; for not ſix Parſons or Vi-

cars

cars in all that City but abhorred these ungodly courtes) that two or three Reformers in a parish usually demanded no smaller matter of their Parson then that he should resign up his whole livelihood at once, viz. his Living, otherwise they would threaten to fetch him up to the Parliament; which threats so far prevailed with many of blameless lives and conversation, that to avoid the trouble and charges, and the infinite scorn and vexation at Committees, and the shame (as then it was accounted) of being ranked among scandalous Ministers, gave up their Churches, viz. Mr. Mason, Dr. Howel, Mr. Ward, Dr. Pierce, Dr. Hill, Mr. Paggitt, Mr. Hanslow, &c. And all others sought to change their Livings for some more quiet place; and I have heard some of these malicious Londoners not ashamed openly in the face of a Committee to profess (and without controule) that they would ~~never give over~~ *vexing their Parson till they had worried him out of his Living*. And so much have these factions men prevailed, that scarce any Parsons or Vicars in that City are left unsequestered; what justice can any expect from such Committees, who have taken upon them to be Judges of the Clergy, against whom they have so openly declared, themselves parties and Adversaries; for scarce any of the persecuted Clergy can name some particular Members of this faction in the House of Commons, and so by Consequence of these Committees also who have been active not only as Representatives, but as chief promoters and Authors of their troubles, some by giving instructions what to lay in Petitions against them, others have drawn up Articles, and Petitions, & have sent them to Parishes to be subscribed, and to seek out Witnesses (if they could) to prove them, nor scarce durst any Parishoner deny his hand, though he knew nothing of the charge, for fear of being accounted a Malignant; and to some parishioners refusing to subscribe, because they could prove nothing of the Accusations, it hath been replied, *set your hands, leave us to prove the charge*; till two or three Presidents in this kind, from these new Legislative hands had made a Case for some Lawyers Table-book, that the known way of Petitioning against a Clergy man was to go to such a Lawyer, or such a Solicitor, who for his Fee could furnish any Client with accusations against any Clergy man whatsoever; but perhaps some would

Miles Cor-
bett Chair-
man a-
gainst Mr.
Brooks.
Sir Henry
Mildmay
& Mr. Ash
against D.
Walton.

would say, *those Articles are not true against their Minister, they could not prove them.*

That is no matter, the Lawyers can warrant those Clyents harmless; for say they, the Parliament (that is the House of Commons) put no men to their Oathes, nor allow any Costs or Damages upon default of proof, though their Accusation or Charge against their Minister be never so foul, never so false, and the Ministers Charges never so great: to name but one instance in this kind, Dr. *Cosins* the Reverend Dean of *Peterborough*, and Master of *Peter House* in *Cambridge*, upon a motion made in the House of Commons by the Lord *Fairfax* that the Doctor had inticed a young Scholler to Popery, was committed to the Searjant at Arms to attend dayly till the House should call him to hearing; after fifty dayes imprisonment, and charges of twenty shillings *per diem*, (besides being exposed to the scorn and houtings of the City Sectaries, who dayly flocked to the doors of the Parliament to show their readines to serve them) upon hearing, the said Doctor made it appear (some Members also bearing him witness) that the Doctor being then Vice-Chancellour of the University had most severely punished the * Party (whom upon Examination he had found Guilty) by recantation, and by expelling him from the University, yet no cost or dammage by way of reparation was allowed to the Doctor by the House of Commons; this is the justice of the supream Court of Judicature in *England*; and a great show of Justice had these accusations if (like a Chancery Bill) any one particular laid were proved, though it were but malignancy against the Parliament; a crime never heard of till the Puritan Faction in Parliament voted; *that to obey the King was High Treason*; this new Priviledge of Parliament so agreeable to God's Law, (*Thou shalt not bear false witness against thine Neighbour*) advised some Parishioners to put in some odious crimes against their Parson amongst the smaller matters they had laid; otherwise (said he) *the House will not regard your Petition, no matter whether ye can prove them or not*; and when some of the honest party (not then crowded from the House of Commons) upon often experience of such slanders uncontroled, moved that according to reason and common justice, whosoever brought a false accusation against any man, should *Lege talionis, be punished*

Dr. *John Cosins*.

* *M. Nicols*

Mr. *Edwards* against Dr. *W.* before the Priests had driven out the more moderate party from the House of Commons.

As...

as the accused should have been, if guilty; the Faction in the House rejected that just motion, pretending that such an Order would discourage Petitioners: and a Chair man being told by Dr. Stern Master of Jesus Colledge in Cambridge upon the like occasion, that the Committee were bound by Gods Law not to countenance a false witness according to the ninth Commandment, replied to the Doctor, that he should not teach them what to do: yet every week as some wicked design ripeneth, for a colour do these men Vote and Ordain mightily for keeping the Sabbath day, when lying, and false witnessing will no longer advance their Cause, they will Vote it may be as much for this Commandment also; nay, instead of reproving false witnesses the Faction in Committees have found out shifts to help out a reforming Lyar, or else to salve up the business with further proof to be produced hereafter, or making consequences and inferences upon a false or doubtful Testimony, lest their good people (as they called their Agents) should be discouraged, but for Irenes fake Orders were often pasted on the doors of the Committees, forbidding entrance to any, but those of their own Faction, witness the Committee in the Exchequer chamber about the Smectymnuan Libel, or the Grand Petition against Episcopacy, where all other Divines were turned out for spies, as their phrase was; but some stayed long enough to hear heavy Charges weakly proved, viz. that Episcopacy was an enemy to Parliaments, and to the Laws of the Land: How proved think ye? Why a single witness is produced, saying, that he heard a Doctor in Divinity of *Sussex* speak some words against the Parliament, ergo, and the latter part was proved, because a Bishop said that he would hinder Mr. Burtons prohibition, (but did not hinder it, as Burton there confessed) these were the only proofs of such high Charges there alledged to make Episcopacy and the Bishops odious; and as if all these ways were not enough to make the Clergy of England stink in the nostrils of a seduced people; let the world consider what scandalous scurrilous Libels have been written by the Puritans against the Clergy, and those authorized by the Parliament: among multitudes to name but one though in that hundred, I mean the first Century, written by Mr. John White, a Lawyer, and a great Chair man for Religion, with an Epistle canting in Scripture phrase, apply-

plying the words of the Holy Ghost to the proper works of the Devil, who is called the *envious man*, and the *accuser of the brethren*: here this *John White* generally charging the Clergy of *England* to be "dumb dogs, men swallowed up with wine and stle, *Qua-*
 "strong drink, whose Tables are full of Vomit, Whoremong-
 "gers, Adulterers, Buggerers, that change the natural use in-
 "to that which is against nature, Priests of *Baal*, *Bacchus*, *Pria-*
 "pus, &c. Horrid Crimes, or horrid slanders! Did ever any
 Popish Jesuit so revile the Church of *England*? I need not pray
 the Lord rebuke him, for God hath long since cut him off in the
 midst of his rage against the Church, such ungodly practices
 raving and condemning himself at his dying hour, for his un-
 doing so many guiltless Ministers: and let any man judge if that
 first, and only Example of Buggery, prove not *John White*,
 and his Abettors, the true Sons of the Father of Lyes, who was
 a Lyar from the beginning; for either the party was found not
 guilty, why then sequestred? Or guilty, why then not puni-
 shed by death according to Law?

It is not to be imagined that the Puritans would conceal the shame of any Clergy-man, when they so raked each dunghil and corner to discover it; but that such an instance (if proved) should have been triumphantly stretched, to further their glorious Reformation; and whether the party so accused, was not some years before this Parliament, cleared by the Justices of the Peace for *Sussex*, who sifted out that Puritans plot against him (as one of those Justices told me) I refer the Reader to the then Justices of that County; but for a general answer to that scandalous Libel, this truth without question may be said, *that not any one person in that Century, hath had any legal tryal at all*; but *condemnati quoniam accusati*, and the Justice of these times is, *saris est accusare*, otherwise what man in his wits could believe, that Adulteries, Fornications, and such deeds of darkness, could be proved (as this *John White* affirmeth in the Margin of his Epistle) by *seldome less than six or seven witnesses*? unless so many saw what this worthy Member did with his Neighbours Wives in *White Fryars*, which made his own wife so jealous of this Mr. *White* her husband: But why suspicion of incontinency only from looks, as in that Century Example 49.) or from leading women into dark places, as Example 18. by one whose house

standeth in a dark Alley in *London*) or why to be seen in company with Papiſts (which the Law requires of Clergy-men) as in Example 73. and 88. ſhould be ſuch ſuch charges and crimes as to ruine a man and his whole Family, or uſed as an Argument to make the whole Clergy odious, let any Chriſtian judge: I have been preſent, when a grave and learned Divine hath been accuſed at a Committee for an Adulterer, and a Drunkard, the proof of the former was only *kiffing a woman in preſence of company*; and the other, was *the drinking of only one half pint of wine*, and ſo unchriſtian a ſcrutiny hath been made for accuſations, and pretended proofs of crimes againſt the perſons of the Clergy, that (beſides Accuſers and thoſe known Schiſmaticks, and Adverſaries allowed to be both Parties, and Judges Witneſſes alſo) Agents in Pariſhes have been employed in going from houſe to houſe with Parliament Warrants, ſummoning, and terrifying all men, and women, nay ſervants, (I have known it) whom they could hear were acquainted with ſuch Miniſters; and at Committees, the neighbours, and familiar friends ſo ſummoned, have been urged *ex officio*, to ſpeak not only to Articles layd in Petitions, but alſo have had their conſciences ſifted, to make them confeſs ſome crime or report, or ſuſpicion of a crime: If the Pariſh afforded no evidence, nor their old acquaintance; down they ſent (in ſome mens Cauſes) to the Univerſity to hunt out ſome ſcandal, in the time of their Miniſters abode there: nor have ſome Clergy mens lives, and converſation from their Cradle been left unſearched (I could name particulars) to get ſomething, whereof to accuſe a Clergy-man at the Parliament: So that any report of a Crime committed twenty years before this Parliament, (as in that Century Example 58.) or before taking of holy Orders, or being poſſeſſed of a Church, or any Crime, which juſtice had long ſince taken cognizance of, and cenſured, as Example 72. or any raſh words never ſo privately ſpoken, have been now ripped up to make a Miniſters ſcandal, and the whole Miniſtry ſcandalous: Another trick of falſe accuſing accounted a juſt way of charging Clergy-men, was a fallacious wreſting of words, quite contrary to the ſence of the Preacher: a Reverend Doctour (whom I could name) was accuſed in Parliament, that he had Preached about 14 years before this Parliament, that the *Biſhops when they took away*

away the Mass, took away all Religion; upon hearing, the Doctor produced the Sermon, and made it appear, that he preached at that time, it being the publick Affizes at York,) that men must not think, that the Bishops, when they took away the Mass, took away all Religion; another Divine was accused of Popery, viz. that he had preached that the intention of the Priest, was of the *Effence of the Sacrament*; when he preached it only *Historico*, and confuted the opinion at the same time: But if no proofs could be found of Crimes, and vitious Conversation in a Clergy-man; then came in the politick Counsel of the Heathenish Presidents against Daniel, *we shall not find any occasion against this Daniel, except we find it against him concerning the Law of his God*, under the (made odious) crimes of innovations, Superstition, Popery, a sin (not *avouie*) without transgression of any Law, Statute, Act of Parliament, Order, or Ordinance of both, or either Houses; nor would the Faction publish any Rule, to measure what should be accounted Innovations, Superstition or Popery, and what not; but with these false traces they cunningly kept up the loud cries of their people against the Clergy, making thereby so large a snare, that not the most zealous Protestant Divines, who had been all their life time preaching against Popery and Superstition, could possibly escape, if but accused: Good God! Can posterity (if they may be suffered to be Christians) have so much faith as to believe, that in the face of a Christian Nation) nay a pure Reforming Religious Christian Parliament) the Ministers of Jesus Christ should be doomed to ruine; for saying in effect, *Christianus sum*: see here a Catalogue of Crimes charged upon the Clergy, Collected out of the first Century, authorized to be published in Print by the Parliament.

Bowing at the name of Jesus, Examples, 33.) 43)

Setting up the name Jesus in the Church, Exam. 72) 83.)

Preaching against Sacriledge, Ex. 22.)

Bowing the body in Gods house, Ex. 7.)

Assisting the King, & exhorting Subjects so to do, Ex. 33.) 43)

Reading the Kings Proclamations in Churches according to the Kings Command Ex. 28. 34. 52.

Appointing the 43 Psalm to be sung, Ex 29.

Preaching against not coming to their own Parish Church, Ex. 21.

Reading and having Popish Books, Ex. 88. 55.

Seen in Company with Papists, Ex. 88.

It were endless to reckon particulars in this kind of Accusations, as wearing the Surplice, using Ceremonies, praying for Bishops, all now cryed down for Superstition and Popery: But in every Petition Malignancy against the Parliament, was the burden of the Song (this indeed made any Doctrines to be censured Superstition and Popery) a crime would pusse all the Divines and Lawyers of Christendome to expound, were they strangers to the proceedings of this Faction; this Malignancy being nothing else but for Subjects to be suspected of being constant in Religion towards God, & Loyalty towards their King: this is the unquestionable definition of Malignancy against the Parliament, and what Christian (much more a Clergy-man) would plead not guilty to these objected crimes? or be ashamed of these condemned Popish Doctrines? and when by these tricks they had cruelly committed many of the Clergy into noysome Prisons, forcing others to fly the like cruelty, by forsaking their habitations and Estates, their Wives and Children, they sequestred them for *non Residence*, first force them to fly, & then punish them for flying: Its pitty to omit their pretty fashion of sequestering Mr. Freeman of London; *It is this day Ordered by the Committee for plundred Ministers, that all the profit of James Garlick-hithe be sequestred into the hands of, &c. from Mr. Freeman the present incumbent till cause be shown to the contrary.* O the excellent justice of the new Saints! of the Reforming people of God! executed by club-Law, and by the sword of war, which these weak Christians, by the help of a misguided Patriotical party have raised to empower themselves to force the consciences of all men (now themselves are grown so strong) to a new Covenant, the Puritans last Engine to ruine the Church, and to destroy the Clergy root, and branch: *A Solemn League and Covenant* the Puritan Antichristian Idol set up in the Temple of God, hung up in all Churches of London, a Covenant (like that in *Isaiah*) *with death, and an agreement with Hell*, a Covenant made by the *Puritans* of two Nations, in defiance to God and the King, to the destruction of the Religion of their own Mother Church, and of all Loyalty to their King, the Father of their Country: a scandalous Covenant, maliciously studied,
and

and laid for a meer snare, and Rock of offence to the Estates & consciences of the Clergy, and people of God, that scandal in the abstract, *Scandalum datum, præbens proximo occasionem ruinæ*, the proper work of the Devil, insomuch that at a general summons of the Gentry and remnant of the Clergy of the County of *Surrey*, for the taking of this Covenant, some chief Actors of the Faction, when they saw, that with several Salvo's, and liberty to take it in any sense with mental reservations, and considerations, that it was but a forced Oath, and such like mincings, many men (and some of the Clergy loving this present world, took the same) *said they were sorry to see some take it, whose Estates they hoped to have caught by this hook*: and although the Authors of the Covenant knew the Clergies greater obligations, then other men, by Oathes of Allegiance, and Supremacy to the King, and by Oathes of Canonical Obedience, & by several subscriptions upon Record to the present Church, and by their stricter tie of conscience, and greater knowledge of the Function of Episcopacy (from whence themselves received their own holy Order) which from our Saviour, and the Apostles dayes, was without interruption for 1500 years, and still is continued in all Christian Churches, where Rebellion started not the scruple, and the sword ever since maintains the Heresy; yet none were so much pressed, and urged to take this Covenant, in *Terminis*, to destroy Bishops, as were the Clergy, and the refusal thereof was *ipso facto*, loss of any Clergy-mans Livings and livelihood; nay, so barbarous were this Faction, that their Committee for Compositions at *Goldsmiths Hall*, would not admit the Lord Bishop of *Winchester* (lately deceased) to compound for his sequestered temporal estate (for no compounding for Spirituals is allowed; but Sequestration is indeed deprivation with these men) unless he would take the Covenant, to swear to destroy himself, and his own Sacred Function; yet these were the men, who have so cryed out against Oathes *ex Officio*, and against forcing the consciences of men, and give this reason, why the Liturgy must be taken away, because it gave offence to some mens consciences; and these are the men who cryed down the Clergy for Innovations, and now punish them because they will not move: But as these Puritans have rigidly practised all those things, which themselves so much abhorred, teaching the world

Preface to
the Direc-
tory

world a new Art, how to commit any villany securely, by first railing against that sin which they intend to commit; so may they be a warning to all Christian Princes, how they suffer the Church or State Government to be spoken against: be the pretence never so pious, or seemingly Religious.

C H A P. V.

A View of the new Judges of the thus accused Clergy; their condition; and their judging of Doctrines in their Committees for Religion, de facto & de jure.

HAVING given the world a short view (by which the rest may be guessed) of the *Puritans Arts*, and tricks of making the Clergy their Adversaries, and inventing accusations against them, whom as hainous Malefactors, they have taken upon them to judge (as they pretend) by Law, and by the justice and wisdom of the High Court of Parliament, for Reformation of Religion; its not unreasonable to shew the world a true Character of these great Judges in their personal Relations, as well as their political Capacity of judging *de facto & de jure*: And surely men (who were strangers to the designs of this Faction) would think (by the high strains of publick Acts pretending Reformation of Religion) there were some Occumenical Counsel now sitting, or at least some great Convocation of Grave and learned Bishops, and Clergy of *England*, (who were wont to have the judiciary power in Church matters, long before any Parliaments were in *England*) famous for their honest lives, and by their great knowledge able to judge, not vote Religion up or down, but *O Tempora! O Mores!* The Grave Bishops of the Church are by tumults driven from the Parliament; the Convocation by subtlety of a pretended *præmunire*, and by fury are cryed down; hereby all the Clergy of *England* are silenced at once; not any one Church-man admitted to consult, or act in matters Ecclesiastical; the keys are snatched by violence from the Apostles hands (to whom Christ gave them) and are hung at the girdles of meer Lay-men; most of them illiterate men, assembled in Parliament, a mixed multitude of all Professions, wherein as Sir Robert Naunton hath observed, in

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King *James* his Raigne , since the Puritans began their plot were 40. who never saw 20 years of age , and many such were chosen into the House of Commons ; yet upon any one of these Votes (as Votes go now a dayes) the peace and Religion of a Nation may depend ; but to give a just account, casting out the most of the Nobility , and about two hundred of the House of Commons (men of greatest Estates , therefore more like to seek the welfare of their Countrey , then their own private Interests , which were driven from the House, where they sate but as Cyphers) and counting the multitudes of Tradesmen & Merchants of *London*, and other Incorporations , packed into this Parliament to carry a Vote ; besides the many Lawyers , Mercenary men, and most of them Recorders, and so servants to Incorporations (making Laws for themselves to get money by) together with a few engaged Knights and Gentlemen , famous for Hanking, and Hunting after Lectures, and Whore-houses (many of them having sold off their houses in the Countrey, and took others at *London* , to follow the Puritan plot more diligently) and the sum of these make up the Puritan Faction in the Parliament, stiling themselves the Parliament of *England* ; and now the Souldiers by a counterfeited Seal have recruited the House with no small number of Colonels and Officers ; when indeed they have turned the Parliament out of doores , & turned themselves Apostates in Religion, and have shared the Lands of the Church to make themselves a Fortune ; not to mention their vicious lives, which might make up truer Centuries ; nor their Hypocrysie, Lyes , and breaking of Oathes of Allegiance and Supremacy ; yet these are the men usurping all power both of Church and State , who are become the supream Heads of the Church, & of all Church matters, which none of them ever understood, yet these (also parties) have made themselves Judges of the Religion , Doctrine, Function , and Estates of all the Clergy of *England*. *Miles Corbet* the Recorder of *Tarmouth*, who indicted a man for a Conjurer, and was urgent upon the Jury to condemn the party, upon no proof but a book of Circles found in his Study, which *Miles* said was a book of Conjuring, had not a learned Clergy-man told the Jury that the book was but an old Almanack. I have been present at a Committee for Religion , consisting of 5 or 6 Tradesmen and Merchants of

London.

London, and an ignorant Lawyer in the Chair ; yet these have judged Doctrines by whole sale, executing Ecclesiastical jurisdiction in an high act, *viz.* absolving Ecclesiastical persons (suspended by their Diocesan Bishop) as it were in a Parenthesis, with an *O Yes!* Ye that will have these three Ministers of *Wales* (I confess I have forgot their names) to have Liberty & License to preach, *say I!* Ye that will not, *say no!* which being thrice repeated, and answered *I! I!* These three suspended Ministers were by this Vote perfectly absolved no doubt! In the mean time, at this worshipful (nay honourable) Bar, was a heavy complaint against a Grave *Divine of blasphemy, which he had preached, *viz.* that the *Virgin Mary was the Mother of God*; and at a day appointed for voting, had not a Divine whispered some of these Committee men, had this Doctrine been voted Blasphemy; so easily might the sacred *Ephesine* Counsel have been condemned by this learned Committee for *heresy* and condemning *Nectorius* for Heresie; and *Elizabeth* in the first of *St. Luke*, should have been as guilty of blasphemy, for calling the *Blessed Virgin the Mother of her Lord*; and when a Reverend Doctour, and Mr. of *Jesus Colledge in Cambridge*, who was charged with blasphemy at Sir *Robert Harlows* Committee, for writing, *honour God with thy substance*, on the Bason for *Almes*; made answer, by asking, *whether it was not rather blasphemy in them to call a sentence of Scripture Blasphemy?* it was replied by a boy-Member of that Committee, *will ye suffer him* (meaning the Doctour) *to answer by questions?* At another time I heard one of these Committees cry out, *what a miserable condition these people were in, who lived under such a Minister, who* (as the Article was) *had preached, that Original sin was washed away in Baptisme?* which was there derided at as Popery; in brief, to never so trew Doctrines, the *Chair-man saith, *they sit not there to dispute*; up strated Capt. *Ven*, (a Tradesman of *London*) and asked a † Divine (justifying at their Bar his Doctrine to be true and Orthodox) *did you preach these Doctrines, answer I or no!* *whether they be true or false, leave that to us to judge?* So the Case standeth with the Divines of *England*; let any ignorant hearer (suppose an Apprentice Boy, I have known it) accuse any Clergy-man (the gravest Doctour in Divinity) of preaching Doctrines, which the boy thinks are false, or Popish Doctrines;

*Mr.
Brookes of
Yarmouth

Dr. Stern:

*Mr. Row
†Mr. Ch-
sten of St.
Matthew
Fryday-
street.

to the House of Commons, or Committees shall the Divine be sent for; perhaps by a Pursuivant, justify his Doctrine he must not, though never so true, the House supposeth it to be false, erroneous, Popish, or Scandalous, because complained of; answer he must, *did he preach it, I, or no?* Whether it be true or false, they will not dispute, hit or miss, they will Vote, and that's enough to make any doctrine true, or false, popish or scandalous, and thereby to imprison the person of Christ's Minister, and to seize on his Estate, to out him of all his Freehold, and Livelihood, and to spoyl him of his goods: *O si tanta potestas sit stultorum sententiis, ac jussis, ut eorum suffragiis rerum natura, veritatur, cur non sanciant, ut qua mala sunt pro bonis habeantur?* yea so senselessly conceited have this Lay-Parliament (*Parliamentum indoctorum*) been of themselves, that some of them have said, *since they had read the Scriptures (in English) why should they not be able to judge of Divinity, as well as the best Doctors?* And to have desired, that Doctrines complained of in Petitions to these Lay-Committees, might be referred to the judgement of Learned Divines about London, would have been taken for an high contempt of their Committee for Religion, and of the power of Parliament; (as a *Member of that Committee told one, who made the motion in private to him) where such are become Judges of Divinity; when Lawyers perke into a Chair for Religion, and Goblers preach (both alike lawful) no marvel if Religion be Voted illegal, and the Priests be thought to go so awry; and in these times, to the Lawyer must the Divine go, if he will preach without fear of being made a scandalous Minister, or imprisoned for every Sermon; I have known 20 shillings Fees given to a Lawyer to plead at the Committee for Religion, in the behalf of some doctrines preached in a Sermon, for which the Preacher never got 20 pence, no defence being left for the Priests doctrine, or officiating in *sacris*, unless allowed by an Act of Parliament, or some Common Law trick; inso much that a learned Dr. of Divinity being accused of Popery, for calling the Communion Table an Altar, alledging the Scripture in the Hebrews, *habemus Altare, we have an Altar, of which they may not eat*, meant of the Christian Eucharist, could not hereby be acquitted of the Popery; but producing the words of an Act of Parliament of Edward the sixth, yet unrepealed, calling

Cicero - de
legibus lib.
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* Mr.
Vaughan.

Dr. Cosins.

*Mr. A-
dams.

In Dur-
ham.

the Eucharist the *Sacrament of the Altar*, the Committee for Religion were fully answered; and several Actions at Common Law of assault and battery were brought against a *Divine in *Essex*, who out of zeal to God's house (as the Priests did with *Uzziah*) thrust some people out of his Church, who sending for Cakes and Ale from an Alehouse, were prophanely carousing on the Lords Table in the Church; yet could not this crime be admitted a lawful Plea in the Common Law, to save the Minister harmless from being overthrown in the Action; but consulting with a Lawyer, he was advised to plead his institution and induction into the said Church, where the fact was done, and so by a Rule in the Law, that any man may *thrust another by force out of his house, if he believe himself uncrucially therein*, the Minister was secured from the Actions of assault and battery; so that would our *Seignior now beat out the buyers and sellers from the Temple*, the Lawyers would afford an Action against him of assault and battery; and not long before this Parliament, did the Lawyers find out wayes of indicting Clergy-men at the publick Assizes, for standing up at the Creed; or for denying to give the Sacrament to people obstinately refusing to kneel at the receiving thereof; and to come up to the Railes about the holy Table; that I have known some Sectaries in *London*, command their servants to go to the Sacrament, and to sit in the lower places of the Church; to try whether the Minister would bring the Sacrament to them in their seats, that so they might have an Action at Law against the Minister, or else complain against him to the Parliament: nor will it be too long a digression to remember a former vent of the Puritans malice in a Parliament at the beginning of King *Charles* his Relgne; urging strongly a motion of making Adultery death in a Clergy man; but not in any other person, purposely to throw scorn on that Profession; and how safe any Clergy-mans life should have been, may the conspiracy of the Lady *Lawrence* witness against a grave Divine, which the justice of the Star-Chamber found out, and censured: righteous judgement no doubt is to be expected, when such a malicious Faction shall get power to make themselves Judges of the Clergy, as now they have done.

Good God! have our Preachers been these 80. years confusing the superstition of the Papists, to be made the stalking horses

horses to a Sacrilegious, Superstitious, and Rebellious Faction? by whom themselves are at last crowed down for Papists, under the same pretence of Reformation, having been taught to hate Popery without discretion; no marvail if such people now question their Teachers, and think they have forfeited their power and knowledge to them, whom they have taught no better; and what use these men have made of this pretended power, let their own actions testify: But that they may seem to be no Usurpers of any power; at first they derided at Episcopacy (or Monarchy, but that is not the Subject of this discourse) to be *jure Divino*, though never so plain in the 10. of St. *Luke*, by Christ's Election of 12 Apostles, and 72 Disciples of an inferior Order, out of which *Mathias* was in the first of the *Acts* preferred to be numbred with the 11. in the room of *Judas*; and were there any scruple? who more fitting to resolve the doubt, then those who lived in the Apostles time? as did *Ignatius*, whose works, as also the continued succession of Bishops in all Christian Churches for 1500 years together, were argument enough to those who have not denied their Faith, forgetting their Creed, *I believe the holy Catholick Church*: And against such men a Christian ought not to dispute: But now began new principles of Divinity to be broched, by the new State Chaplains, viz. that the *Law of Nature* bade the Parliament (that is the House of Commons, the peoples Representatives) to *re-assume all power into their hands*, it being so universally complained of, that the King and the Bishops had abused their trust, intending to ruine the Kingdome, and destroy Religion (the two great Bugbears wherewith the Puritan Faction (who well felt the pulses of the people beating strongly after property, or Religion) kept the people continually affrighted; and it being as generally believed (for *qua volumus facile credimus*) that all power in Church and Common-wealth was derived from the people, and their Representatives, and not from God immediately: *Aristotles* politicks is made Scripture for this new Divinity, and surely an excellent Religion will nature teach Christians, to justify what they have, or shall do so manifestly against the Law of God and man. If this argument be not strong enough, their Lecturers, who were wont in former Parliaments also to attend the House of Commons doer, making Legs to the

The Ob-
servator.

Members *in tranſitu*, praying their Worſhips to remember the Goſpel, by which they meant their Presbytery: theſe preach to them, that their power to Reform Religion, is *jure Divino*, why? forſooth becauſe the people called them thereunto; and *vox populi eſt vox Dei*, was their beloved unquestionable Oracle: indeed *vox populi* cryed up Rebellious *Absalon* againſt his King, and Father! *Vox populi* cryed againſt our Saviour, Crucifie him, Crucify him! *Vox populi* called for the Golden Calf! from whence to the ſilver-Smiths of *Diana*, Scripture may teach us that *Argumentum peſſimi turba*, and that in Religion *vox populi* is rather *vox Diaboli* then *Dei*: Yet this *vox populi* muſt chooſe our Religion, and Religion-makers; but who gave the people power to chooſe? the Kings Writ for Elections; then all power is not in the people, nor can any Electors inveſt their Elected with the *jus Tertii*, for *nemo poteſt plus juris transferre in alium, quam ipſe habet*; the power of the Kings, and of the Church being not in the peoples power to commit their Truſties; Lawes having made the diſtinction between the Kings prerogative, and the Subjects propriety, between Church and Common-wealth; as well as between *meum & tuum*, among fellow-Subjects: and were the Kingdome Elective (as England was never) yet well might that Roman Emperors ſpeech be applied, *Veſtrum quidem erat eligere, poſt autem meum eſt imperare, Veſtrum eſt obedire*: But that all power of the Church in Doctrine, and Diſcipline ſhould be Originally in the people (that is the rude multitude) is a new opinion framed by affection, and made Religion by politick engagements, only to ſerve the preſent deſigns; for now the Puritan Lecturers) having obtained their ends againſt the Biſhops, by *Vox populi* their own doctrine diſpute the power with their Lay Maſters in Parliament; who by their help getting the ſword (and by that the ſtrongest power) are not like to forgoe the ſame upon *Vox populi*; but did not violence ſo crowd up this Lay Parliament, and Committe for Religion, that in their Chairs no room is left for God's Word to take place, they might know that the Priests lips ſhall preſerve Knowledge, and nor the Peoples lips; and that by tying up the lips of the Priests, God's Law ſaith, *Deut. 17. v. 8. that man which ſhall do preſumptuouſly, and nor hearken to the Priſt ſhall dye*: nor did the people teach the Apoſtles, but ſurely the Apoſtles taught the

a Mala-
chi. 7.

Deu. 17.

the People, and Ruled over the People *in word and Doctrine*; since to them Christ gave the Keyes, *Christus dedit, non populus*: Otherwise St. Pauls Rod was a meer brag, and so was his jurisdiction, *the rest will I set in order when I come*; which also he commended to *Timothy* and *Titus*, and the other Bishops, and Deacons for governing the Church: whereof the first *Sinod* at *Jerusalem* consisted; and to prevent the mistake of Lay-Elders in the *Sinod*, its said afterwards of *Judas* and *Silas*, that they also were *Prophets*; and of the Clergy were all general Counsels of Christendome made up, to whom *Constantine* said, *judiciary power* (especially in *Doctrines*) *did belong*: and this was the established of the Christian world; the benefit whereof St. *Ambrose* pleaded against *Auxentius*: and its known upon such grounds *Luther* refused the judgement of the Emperors Court, appealing to a Counsel concerning his doctrine. The word *Presbiter* almost englishing it self Priest, as was the Ecclesiastical sense of the word, both in the new Testament, and Antient Writers, both Christian and Heathen, which *Ammianus Marcellinus*, a meer Historian describeth, *Christiani ritus Prasbiter*, never Englished in the Grammatical sense, till design translated it so in our English Testament; and by those Translators never intended to be wrested to Lay-Elders, as the non-Doctors of this Generation will have it to signifie; but I forget my self, that I dispute against a sword, and such Adversaries, who told their King, *they saie not to be ruled by precedents, but to make precedents to the world*; and truly they have been as good as their word: But I hope they will regard the judgement of a Protestant Martyr in this case (for the shedding of whose blood the Parliament made an Ordinance for repentance) when the Papists in Queen *Maries* Reign urged Mr. *John Rogers*, that the Parliament had established the Romish Religion; of what force (said this godly Martyr) may we think these Parliaments are, which establish contrary Laws, to condemn that for evil, which before they had decreed for good; its better to obey God, rather than man; making Religion, which like *Tullies Lex Natura, nec tolli, nec abrogari potest*; become *Leges Scia*; & *Apuleia, qua unico Senatus vericulo punito temporis sublata sint*; and should the House of Commons assume this power in Religion, Religion like English mens clothes, would ever be cutting into some new fashion, as any

I C. II.

Acts 15.

Fix 3 pa.
127. old
Edition.

Lord Sayes
Lawet.

Faction ariseth in the Kingdome ; but that this Faction in Parliament may blind the eyes of the world (indeed to strengthen and support themselves , till they should become absolute Masters of *England*) when they had been long tampering with Religion , at last they found (policy necessitating them) some need of using Clergy-men ; yet in such a monstrous way , as the Christian world never heard the like , by a new Thing called , *an Assembly of Divines* , not summoned by the Kings Writ , and Authority , (expressly against the Statute of *Henry the 1.*) nor chosen by the Clergy , but plucked out of each Members pocket , & by vertue of *Hocus Pocus* , juggled into a Conventicle-Synod , on purpose (for all forced Synods have evermore of private intrest , then the publick good of the Church) to help out with some new Religion , as their Masters (which hired them with 4 s. *per diem*) shall appoint : Yet lest these Divines (such as they be , *New Englanders* , *Amsterdamians* , *Pedants* and *Trencher Chaplains* ; (to whom were some Ten learned Clergy-mens names joyned as seales , who never came there in person) should take any Authority to themselves , the Faction in Parliament have jussed in 30. of their Lay-Members (another Vote can make them thirty more) as members of this Linsy-woolsey Synod , to help up a side ; but to make all sure , their Parliament Masters have Ordered , that this Assembly (yoked like an Oxe and an Ass to till the Holy Land) must meddle only with what shall be propounded to them from the Houses of Parliament ; and when all is done , their conclusions shall not binde till the Parliament give leave and consent ; and saith the Ordinance (not Law) whereby this Learned Synod is created and bridled , these Divines must tell them what is most agreeable to God's word ; and when the Parliament is thus certified what God's Law is , the House of Commons will Vote whether it shall be obeyed or no : Such an Omnipotency over God's Law , over the Church , and the King , hath this Faction usurped since this Parliament , to plant in Christ's Kingdome , and the power of Religion , and Reformation , as their specious pretences at first were , turning the Spanish cloak of Religion into the English Proverb of *playing the Devil for God's sake*.

CHAP. VI.

The Censures of these Judges against the Clergy, and the true Reason thereof.

THESE are the Grapes of this long promised Puritan *Canaan*, gathered from such pretended holy-Thistles; at whose growth while some labourers in Gods harvest (too late repenting) connived, doubting that they were some weak and tender Vine branches, and others of more discerning spirits seeking to weed them out, pricked their own fingers; they grew like *Jothams* Bramble; such Kings over the trees that they have banished the Vine, and the Olive, peace, and plenty, and to plant in the stinking Elder, have burned up the goodly Cedars of the Church root and branch; and the field of Christs wheat choaked with the tares which the envious man hath been long sowing in this Land, now grown to their harvest, to whose sheafe (like *Josephs* dream) must every sheafe make obeisance, else the upstart bramble-King sends fire to devour them, as it hath already torn the whole coat of the Clergy, as many thousands of them can witness, the sad conclusion of the woful Premises of this Book, yet this Tyranny and persecution of the Clergy is stiled the justice of Parliament, and the power of Reformation of Religion; whereof the Reader may here see a pattern in the cruel sufferings of the Clergy of *London*, presented in a Generall Bill of Mortality, to which these papers may serve for a short Commentary, till God send better dayes of enlarging the story by a more full Collection; the very naming of the Persons in that Bill (being generally men of known honest lives, & constant painful preaching (that the Earl of *Northumberland* discoursing with Mr. *Calamy* (for so have the engaged Nobility prostituted their honour to the Courtling of each Puritan Lecturer, & *Pedant*, of whom indeed they stand in awe) about the supplying of above 50. Churches in *London* void of Ministers, told Mr. *Calamy* that they must restore some of the sequestred Clergy of *London*; to which Mr. *Calamy* replying, God forbid; the Earle said, unless they did so the Parliament could not find men of abilities to preach in *London* :) The naming (I say) of those men were enough to shame

Judg: 9.

shame the *Father of Lyes*, and his Puritan sons (were not both past shame) and to vindicate the rest of the abused Clergy of *England* (as well sure as the Personall Faults of some few (and those very few) be made the scandall of the whole Function) and yet who so cruelly persecuted as these London Divines? will ye know the reason thereof? The Puritan design growing high, pitched upon three maine engines to compleat their work, *viz.* the setting up the Militia, the seising of the Navy, and the planting in of Lecturers; and its hard to say which of these, 3 have done their new Masters best service; this last being the ready way to obtain the two former; whereunto much conduced the feigned feares and jealousies raised by the Faction in the City; as also by severall Votes and Declarations of Parliament of forraign invasions from abroad, and secret dangers at home, no sooner bruited abroad then believed, by a people deceiving and willing to be deceived; whereby the Faction in Parliament desiring a Guard refused the Trayned Bands of *Middlesex* (proffer'd by the King to satisfie their feares) confiding rather in the Citizens of *London*, purposely to engage that City to maintain them in whatsoever wickedness they should act; their chiefest care being to make sure of *London* (the head and fountain of this proud and cruell blood-thirsty Faction) therefore to keep and encrease this power in the City, they knew *Jereboams* Calfe pollicy in altring Religion, and the Priesthood, would be necessary for their plot of a new Government: to which purpose they at first invented these tricks, and formalities of justice against the Clergy, till having got the power, their sword should make good the sequestring and Removall of those (especially in *London*) who were not like to Apostatize from Religion and Loyalty, in ceasing to preach to the people to fear God and the King, according to the Scriptures; hereby making way to plant in their own Creatures, and Ministers to deise the Calves of their own setting up; this made the Faction in the House of Commons never to transmit any Bills against any particular accused Clergy-man to the House of Peers (where indeed lay judiciary power) to a Legal hearing; but knowing well such foggy charges would soon vanish at the face of justice; these evil spirits kept on their course of casting mists before the peoples eyes, to make them think that the lights of the Church burned so

so dimme, that it was necessary to snuff them, or quite put them out: This is the true reason of their cruelty towards the London Clergy, and indeed to the whole Clergy of *England*; and this wicked pollicy drew on this sad story following.

A General Bill of the Mortality of the Clergy of London; or, a brief Martyrology and Catalogue of the Learned, Grave, Religious, and painfull Ministers of the City of London, who have been imprisoned, plundered, barbarously used, and deprived of all livelihood for themselves, and their Families in these last yeares: For their constancy in the Protestant Religion, establish't in this Kingdome, and their loyalty to their Sovereign.

THe Cathedral Church of *St. Pauls*, the Dean, Residentiaries, and other Members of that Church, sequestred, plundered, and turned out.

Alhallows Woodstreet, Dr. *Wats* sequestred, plundered, his wife and children turned out of doors, himself forced to fly.

Alhallows Barking, Dr. *Lafeld* Pursuivant, imprisoned in Ely house, and the ships, sequestred, and plundered, afterwards forced to fly.

Alhallows Breadstreet.

Alhallows Great.

Alhallows Honey-lane.

Alhallows Lefs.

Alhallows Lombardstreet, Mr. *Weston* sequestred.

Alhallows Staining.

Alhallows the Wall.

Alphage, Dr. *Halsie* shamefully abused, his Cappulled off to see if he were not a shaven Priest; voted out, & dead with grief.

Andrew Hubbard, Dr. *Chambers* sequestred.

Andrew Undershaft, 1 Mr. *Mason* through vexation forced to resign. 2. Mr. *Prichard* after that sequestred.

Andrew Wardrobe, Dr. *Isaacson* sequestred.

Anne Aldersgate, Dr. *Clewet* sequestred.

Anne Black-fryars.

Antholins Parish.

Austins Parish, Mr. *Udal* sequestred, his bedrid wife turned out of doors, and left in the streets.

Bartholomew Exchange, Dr. *Grant* sequestred.
 Bennet Fynck, Mr. *Warfield* sequestred.
 Bennet Grace-Church, Mr. *Queleh* sequestred.
 Bennet Pauls Wharf, Mr. *Adams* sequestred.
 Bennet Sheerhog, Mr. *Morgan* dead with grief.
 Botolph Billingsgate, Mr. *King* sequestred, and forced to fly.
 Christ-Church, Mr. turned out and dead.
 Christophers, Mr. *Hanslow* forced to resign.
 Clement East-cheap, Mr. *Stone* shamefully abused, sequestred,
 sent Prisoner to *Plimouth*, and plundered.
 Dionys Back-Church, Mr. *Humes* sequestred and abused.
 Dunstons East, Dr. *Childerley* reviled, abused, and dead.
 Edmonds Lombardstreet, Mr. *Paget* molested, silenced and dead.
 Ethelborough, Mr. *Clarke* sequestred, imprisoned.
 Faiths, Dr. *Brown* sequestred and dead.
 Fosters, Mr. *Batty* sequestred, plundered, forced to fly, and dead.
 Gabriel French-Church, Mr. *Cook* sequestred.
 George Botolph-lane. *D. Stiles* } forced to resign.
 Gregories by St. Pauls. }
 Hellens, Mr. *Miller* turned out, and dead.
 James Dukes place, M. sequestred.
 James Garlick-hythe, 1. Mr. *Freeman* plundered, and sequestred.
 2. Mr. *Anthony* his Curate turned out.
 John Baptist, M. *Weemsly* sequestred.
 John Evangelist.
 John Zachary, M. *Edlin* sequestred, forced to fly and plundered.
 Katherine Coleman, 1. Dr. *Hill* forced to resign. 2. M. *Kibburs*
 sequestred. Katherine Cree-Church, M. *Rush* turned out.
 Laurance Jury, M. *Crané* sequestred.
 Laurence Pountney.
 Leonard Eastcheap, M. *Calfe* forced to give up to M. *Roborow*,
 Scribe to the Assembly.
 Leonard Foster-lane, M. *Ward* forced to fly, plundered, seque-
 stred, and dead for want of necessaries.
 Margaret Lothbury, M. *Tabor* plundered, imprisoned in the
 Kings Bench, his wife and children turned out of doores at
 midnight, and he sequestred.
 Margaret Moses.
 Margaret New Fishstreet, M. *Pory* forced to fly, plundered, and
 sequestred.

Margaret Pattons, *M. Meggs* plundred, imprisoned in *Ely house* and sequestred.

Mary Abchurch, *M. Stone* plundred, sent prisoner by Sea to *Phymouth*, and sequestred.

Mary Aldermanbury.

Mary Aldermary, *M. Brown* forced to forsake it.

Mary le Bow, *M. Leech* sequestred, and dead with grief.

Mary Bothaw, *M. Proctour* forced to fly, and sequestred.

Mary Colechurch.

Hary Hill, 1 *D. Baker* sequestred, purfuyvanted, and imprisoned. 2. *M. Woodcock* turned out, and forced to fly.

Mary Mounthaw, *M. Thrall* sequestred, and shamefully abused.

Mary Sommerfet, *M. Cook* sequestred.

Mary Stainings.

Mary Woolchurch, *M. Tireman* forced to forsake it.

Mary Woolnoth, *M. Shuise* molested, and vext to death, and denyed a Funeral Sermon to be preached by *D. Holdsworth*, as he desired.

Martins Iremongerlane *M. Spark* sequestred, and plundred.

Martins Ludgate, *D. Fermin* sequestred.

Martins Orgars, *D. Walton* assaulted, sequestred, plundred, forced to fly. *M. Moss* his Curate turned out.

Martins Outwitch, *D. Pierce* sequestred, and dead.

Martins Vintry, *D. Rives* sequestred, plundred, and forced to fly.

Mathew Fridaystreet, *M. Chestlin* violently assaulted in his house, imprisoned in the Compter, thence sent to *Cokehester Goale* in Essex, sequestred, and plundred.

Maudlins Milkstreet, *M. Jones* sequestred.

Maudlins Old-fishstreet, *D. Griffith* sequestred, plundred, imprisoned in *Newgate*, when being let out, he was forced to fly, and since imprisoned again in *Peter house*.

Michael Basshaw, *D. Gifford* sequestred.

Michal Cornhil, 1. *D. Brough* sequestred, plundred, wife and children turned out of doors. His wife dead with grief. 2 *M. Weld* his Curate assaulted, beaten in the Church, and turned out.

Michael Crooked Lanc.

Michael Queenhithe, *M. Hill* sequestred.

Michael Querne, *M. Lauce* sequestred.

Michael Royal, M. Prostour sequestred, and forced to fly;
Michael Woodstreet.

Mildred Breadstreet, M. Bradshaw sequestred.

Mildred Poultre, M. Maden sequestred, and gone beyond Sea.

Nicholas Acons, M. Bennet sequestred.

Nicholas Coleabby, M. Chibbald sequestred.

Nicholas Olaves, D. Cheshire molested, and forced to resign.

Olaves Hart, street, M. Flaines sequestred.

Olaves Jewry, M. Tuke sequestred, plundered and imprisoned.

Olaves Silverstreet, D. Boosie abused, and dead with grief.

Pancra's Soper Lane, M. Eccop sequestred, plundered, forced to fly, wife and children turned out of doores.

Peters Cheap, M. Vochier sequestred, and dead with grief.

Peters Cornhil, D. Fairfax sequestred, plundered, imprisoned in *Ely house*, & the ships, his wife & children turned out of doores.

Peters Pauls Wharfe, M. Marbury sequestred.

Peters Poor, D. Holdsworth sequestred, plundered, imprisoned in *Ely house*, then in the Tower.

Stephens Colemanstreet.

Stephens Wallbrook, D. Howel through vexation forced to forsake in, sequestred of all, and fled.

Divers since turned out.

Swithins, M. Owen sequestred.

Thomas Apostle, M. Cooper sequestred, plundered, sent Prisoner to Leeds Castle in Kent. Dead with grief.

Trinity Parish, M. Harnison
 In the 97. Parishes within the Walls, besides *S. Pauls*, outed 85.

head 16.

Parishes without the Walls.

Andrew Holbourne, D. Hacker sequestred.

Bartholomews Great, D. Wallfield abused in the streets, sequestred, forced to fly, and dead.

Bartholomew, Lessie

Bridles Parish, M. Palmer sequestred.

Bridewel Precinct, M. Brown turned out.

Botolph Aldersgate, M. Booth sequestred, and plundered.

Botolph Algate, D. Swadlin sequestred, plundered, imprisoned at *Gresham Colledge*, and *Newgate*, his wife and children turned out of doores.

Botolph Bishopsgate, *M. Rogers* sequestred.

Dunstons West, *D. Marsh* sequestred, and dead in remote parts.

George Southwark, *M.* sequestred.

Giles Cripplegate. 1. *D. Fuller* sequestred, plundered, imprisoned at *Ely house*, 2. *M. Hutton* his Curate assaulted in the Church, and imprisoned.

Olaves Southwark, *D. Turner* sequestred, plundered, fetcht up Prisoner with a Troop of Souldiers, and after forced to fly.

Savious Southwark.

Sepulchres Parish, *M. Pigot* the Lecturer turned out.

Thomas Southwark, *M. Spencer* sequestred, and imprisoned.

Trinity Minories.

In the 16. Parishes without the Walls, outed 14. dead 1.

In the 10 Out-Parishes.

Clement Danes, *D. Dukefon* sequestred, plundered, forced to fly.

Covent Garden, *M. Hall* sequestred, and forced to fly.

Giles in the Fields, *D. Heiwood* sequestred, imprisoned in the Compter, *Ely house*, and the Ships, forced to fly, his wife and children turned out of doors.

James Clarkenwel.

Katherine Tower.

Leonard Shoreditch, *M. Squire* sequestred, imprisoned in Greatham Colledge, Newgate, and the Kings Bench, his wife and children plundered, and turned out of doors.

Martins in the fields, *Dr. Bray* sequestred, imprisoned, plundered, forced to fly, and dead in remote parts.

Mary Whitechappel, *D. Johnson* sequestred.

Magdalen Bermondsey, *D. Paske* sequestred.

Savoy, 1. *D. Balcanquel* sequestred, plundered, forced to fly, and dead in remote parts. 2. *M. Fuller* forced to fly.

In the 10. Out-Parishes, outed 9. dead 2.

In the adjacent Towns.

The Dean, and all the Prebends of the Abbey-Church, *Westminster*, (but only *M. Lambert Osbaston*) sequestred.

Margarets Westminster, *D. Wimberley* sequestred.

Lambeth, *D. Featly* sequestred, plundered, imprisoned, and dyed a prisoner.

Newington, *M. Heath* sequestred.

Hackney

Hackney, M. Moor sequestred.

Redriff.

Islington, divers Ministers turned out.

Stepny, D. Stamp sequestred, plundered, and forced to fly.

In the adjacent Townes, besides those of the Abby-Church, and

Islington, Oured 7. dead 1.

The Total of the Ministers of London within the Bills of }
Mortality, (besides Pauls and Westminster) turned out } 115.
of their Livings by Sequestration, and otherwise,

Whereof Doctors in Divinity, above _____ 40.

And most of them plundered of their goods, and their wives
and children turned out of doors.

Imprisoned in London, and in the Ships, and in the se- }
veral Goales, and Castles in the Countrey, } 20.

Fled to prevent Imprisonment 25.

Dead in remote parts, and in Prisons, and with grief, 22

About 40 Churches void, having no constant Minister in them.

Usque quo Domine? Rev. 6. 10.

CHAP. VII.

Of the Policy and wayes for the destruction of Religion by this Parliament, wrought by the long conspiracy and combination of the Puritans of England, here laid open.

BUT what safety can be to England, when Lay Parliaments shall presume to meddle in Religion; hanging Reformation of Religion as a Curtain to the Parliament windows, making it the stalking horse to their Temporal ends, and by-respects; the ruinaes of three Kingdomes in our days can sufficiently witness: changes of Religion being ever the Laity's punishment, as well as the Clergy's affliction; as might be proved by the English story, ever since Parliaments have been but Instrumental; or active thereunto: that in the space of twelve years, four changes of Religion were made by Parliaments in England, more then ever were made by any Christians throughout the world, in 1500 years before; but what policy in the Laity drew on those contrary changes, and what miseries this Nati-

on felt thereby, may afford more truth, then these times can bear, and therefore is omitted: Yet in all these Parliaments was the stamp of just, that is Royal Authority and therefore ought to be obeyed *active*, or *passive*; nor in any of these Parliaments, (or ever since till this Parliament) were the Clergy quite excluded with convocations of the Clergy, though Legally chosen by the Kings Writ (not forced up out of a Runegado house-creeping Ministry by Lay Votes) who had the judiciary cognizance of matters of Doctrines, as one hath observed in a discourse to answer the Popish slander cast upon our Religion, that it is a meer *Parliamentary Religion*: Though it cannot be denied but that fury against the present Clergy, because they would not comply with the prevayling party, to extol the present change, and in later Parliaments, the Puritan policy having influence even upon Court Counsellors, have too much bound up the power of the Keys, and left the Clergy little liberty. But never did the Laity in Parliaments graspe at the Power of the Keys, till the Puritans getting strength in the House of Commons, nibled at the Church power, under the name of a Lay-Committee for Religion, which King James espyed, little thinking whereto that ill Example would grow in his Sons dayes, hanging St. Peters Keys at Laymens girdles, thereby (as we now see) locking up the Priests lips, and shutting up Church doors to the sequestering of Almighty God from his holy habitations, and by an Army of Subjects in Rebellion against their King, taking away the dayly sacrifice out of the Temple, for the Reformation of Religion, the old pretence to colour politick designs, thereby to take away the shame of what ever cruelty shall be acted to advance the same; never remembring that of St. Paul, *We must not do evil that good may come of it*: what fit Judges of Religion Parliaments have been, and are like to be, let us hear again Mr. Rogers, that famous Protestant Martyr, when it was objected to him, that he ought to be a Catholick, because the Parliament had Established the Popish Religion: *Of what force (saith he) are Parliaments, which establish contrary decrees, condemning that for evil, which before they had Established as good; and the Parliaments of latter times have been Ruled by the fancy of a few.* And for the Parliaments of Queen Elizabeth what by her politick moulding of the Parliament, and her influence

Sir, R.
Naunton

Fragmenta
Rgil.

infinite popularity, and her Armies, who durst Vote against her pleasure? besides (as one observeth) her Parliaments consisting of grave men, did do the Queens work, and in that, the Kingdomes business; no thoughts of opposing prerogative, under pretence of property, or distinguishing between the service of the Crown, and of the Common-wealth, as two divers. (yea contrary) things; till the Puritans began to make Parliaments as Cock-pits, and pitched fields for fighting against the King and the Church, under the notion of standing up for the Subjects Liberty; which made King James say, *that he could never find any joy in his Parliaments*, calling them in scorn and anger, *five hundred Kings*; and the wife Earl of Arundel (lately deceased) then prophesied, *that Posterity would have cause to curse those Puritans in former Parliaments, who upon such unadvisableness caused their breach*; of which also of the Parliaments of King Charles, Sir Robert Naunton hath observ'd, *that half a dozen of popular discontented persons, such as* (with the fellow that burned the Temple of Diana) *would be talked of, have sway'd all the Parliaments*, as Lord Say, Mr. Pym, Flambden, Stroud, and other Parliament drivers, as the Army Declarations stiled the XI. Presbyterian Impeached Members, who have lived to sit in this Parliament, to see the flames of their own kindling, almost consume the Church, and these three Kingdomes, by their reviving Nadab, and Abihu's strange fire, by their presumption in meddling with matters of the Church, to the subversion of Religion, under pretence of Reformation; which how politickly wrought by the long Combination of an hypocritical Faction; we come now to speak of, more particularly.

Martin
Mas-pre-
lare.
† Admoni

The former Examples of alteration of Religion, and of compassing secular ends, and designs by pretence of Reforming Religion, having beaten out a ready way for any change, no sooner began the Puritan-Faction to appear, and by their furious pretence of Loyalty, and hatred of Popery, under Queen Elizabeths policy to ballance the Popish Party, then not weakened enough in the Kingdome, for her security) suffered to take head; but presently they began to Libel the Bishops, and the Church of England, and to poyson the people in most corners of the Island, but chiefly in London, with Geneva Doctrines, and Pamphlets; † Supplications are made to the Queen, and to

to the Privy Counsel, but especially to the Parliament; Petition to
 Bishops; Remonstrances and admonitions are directed to the
 Parliament to advance the Presbitery, as the holy Discipline; <sup>Parlia-
ment and
answered
by D. Whit-</sup>
 but finding little countenance to such a phrensy, they fell into
 such Libelling, and menacing the Queen, the Counsel, and the
 Parliament, that in their heate the fire of Sedition began to ap-
 pear; so that to quench it in the spark, the Queen made severe
 Laws against them, and by hanging *Penry*, condemned with
Udal and *Barow*, (who were pardoned) brake the neck of their
 plots, and turned their brags into preaching of *preces & La-*
chrime, as the only armes for Christian Subjects, and into Do-
 strines of humble obedience and patience, till indeed they could
 pack an house of Commons for their purpose, as some Pam-
 phlets of those dayes advised the Brethren; their party in Par-
 liament being then inconsiderable, or at least not able to carry
 on their work by their own strength; and probably those Laws
 had for ever purged this Kingdome of this new plague, had not
 an old sore broke out in the Gunpowder Treason, so appareatly
 plotted by Papists (though the Actors intended to have laid
 the saddle on the Puritan horse; but little sooner then they de-
 served, as we now see) that to permit the other was counted the
 best way to cure this; and as it ever hapneth the Common ha-
 tred of any Faction, gives great advantage to its contrary: So
 now the Puritans, full glad of such an occasion, began busily to
 revive their suspended hopes of their Reformation, strength-
 ned also by their united brethren of *Scotland*, as that in all
 Parliaments since, through King *James* love of peace, and Arch-
 Bishop *Abbot*s affected popularity, upon some Court disfavour,
 and by other Courtiers emulation, by the subtlety, and hypo-
 crisie of the Faction; they have gained ground, till they have
 driven the Church, and the King out of three Kingdomes, by
 the Engine, and name of Parliament, to cover their Puritan
 Combination, and Conspiracy, which they have been so long
 contriving, to raise to its height by these means following.

By incorporating themselves into a Church as distinct from
 the Church of *England*, as the Papists have been; they have set
 up an upstart Ministry of Lecturers; they made publick Col-
 lections of monies for their silenced Ministers, under pretence

of poor Ministers; they have had their Feoffees intrusted with great summes of monies, raised among themselves for furtherance of their designs; witness the plot of buying out of Impropriations, to plant in men of their own Tribe; to whom *St. Antholins* in *London* was the Nursery; they had their mutual intelligence throughout the whole Kingdome, and engrossed almost all the Inland Trade to men of their own Faction; they took up a canting language to themselves, which they called the language of *Canaan*, abusing phrase of Scripture, thereby to understand one another, to colour their seditious practises; they had their Emisseries (whereof simple *Robin*, the Bible Carrier was one) or Scouts to give notice where men of their Tribe preached; so that not any one of their Ministers, could come to *London* from the farthest parts of *England*, but found entertainment in the City; for whose Radevouze a Widdow (whom Alderman *Pemington* married) kept an Ordinary in *White Fryers*, where many of them lodged in Dr. *Prestons* dayes; and when any of these preached in any place in *London*, or therabouts, they wanted not a crowd of followers; and as these were busy in the Church, so their close Committee-Masters in those days were not idle in the State; much correspondency held with the Brethren of *Scotland*; and before any wars began in either Nation, Mr. *Hamden* went yearly into *Scotland*, as I have heard some of his Neighbours in *Buckinghamshire* say; they had their Counsell-Tables, sitting in several parts of the Kingdome [*Knightsley's* house in *Northamptonshire*, Lord *Sayes* house, wherein was a room and passage, which his servants were prohibited to come near, where great noises and talkings have been heard to the admiration of some who lived in the house, yet could never discern their Lords Companions] that in King *James's* dayes a great Mistress of the Faction (who afterwards changed her house to come to *Black Fryers* to live under the Gospel, as they called their LeScuring Parishes, whose house was much frequented by Lord *Say*, and the Earl of *Warwick* Mr. *Pym*, &c.) could say, that their party was then strong enough to pull the Kings Crown from his head, but the Gospel would not suffer them; but not long after the Gospel was put into a posture of war, when so many Military yards in *London*, *Westminster*, and *Southwark*, and other places, about 16 years since grew into much Request, [whither L.

Brook much reformed, whom I have seen entertained there with whole Volleys of Muskets, that Puritan *Goliath* arm'd *as a pe*, yet shot in the Eye, which himself bragged should see the millenary fowls Paradise begin in his life time] and all Sectaries in *London* on a suddain entred themselves, and drew on others to be list'd in those Artillery Gardens, to exercise feats of Arms (for pastime as some were drawn in) against a time of need, was the Reason given by some Brethren of those dayes, which it should seem only themselves foresaw better then other men; and as their designs ripened, Captain *Forster* a Vintener behind the Exchange, was employed by the City Faction, to send over Sea for *Skippon* a confiding Brother to the Cause, to be Captain of the *London* Artillery Garden (who was since this Parliament made Major General of the City Rebels) flaming the rest of the *Londoners*, that a stranger was sent for, to prevent emulation among the City Captains, upon an Election; a fair preparatory for the Invasion of the Scots, to force the King to call a Parliament, which all men were made so much to long for; because the Faction had plotted to pack it for their designs: this made the Earl of *Warwick* write from *York*, to his friends in *Essex*, about the Election of Knights and Burgesses for this Parliament, alledging that the Game was well begun; Mr. *Pym* rode a Circuit into divers Counties, to promote Elections of men of the Faction, and Sectaries went from place to place, to cry down the nomination of any, who belonged to the Kings service; and to give Votes for men of the new Religion, and notorious opposers of the King, or the Clergy; whose names the Faction had privately before list'd, whereby divers Citizens, and Lawyers were chosen for Burgesses in Parliament, by those Incorporations, which they never had any Relation to, nor knowledge of, but by some Rebellious opposing *Mases*, and *Aaron*, the King, or the Priest; witness Mr. *Bagshaw* and Mr. *White*, two Lawyers chosen for *Southwark*; the one a Feoffee man, censured in the Star-chamber, the other a seditious Law-Reader against Bishops not long before; like the four Burgesses of *London*, chosen upon four such grounds, Alderman *Seam* for his imprisonment in denying Ship-money, *Kissel* for his obstinacy against Customes, *Craddock* for the Cause of *New-England*, Alderman *Pennington* for his known zeale by his kee-

ping a fasting Sabbath throughout his Shrievalty ; Lecturers also came thrusting into Elections of the Clergy) wherein they had nothing to do , as having not whence to pay Subsidies) for men into the Convocation , with whom came some Citizens to Christ-Church in *London* , to hear how the plot took in the Election ; but having no hopes to pack up a Convocation ; they made a *Randevouz* of many scandalous and schismatical Lecturers , and such as Dr. *Burgefs* whom guilt made Parliament Converts and Vassals, at Mr. *Calamies* house in *Aldermanbury* (till strengthened into a new Assembly at *Westminster*) as a Counter Convocation or Conventicle , from whence the Faction in Parliament received informations concerning Religion , and hereby did they communicate their Intelligence, and designs with directions , how these their Ministers might by degrees prepare the people for their work ; that I have heard their Auditors say , that by the Sundays Sermon , or a Lecture , they could learn, not only what was done the week before , but also what was to be done in Parliament the week following ; besides the information, which their Pulpits gave the people ; for coming in tumults to the House for justice : From a *Juncto* of these Ministers came that insolent Order of directions , thrown into Church-Wardens houses by unknown hands , how to take the first Protestation ; from one of these Clubs came the *Smeectymnian* Libels , which got the Authors round summes of money to make their Religion shine in the world , *ut ipse Marcion Evangelio aliquando credidit, cum pecuniam in primo calore fidei contulit* : Reformers in *Luthers* time did not so ; if *Scoperus* the Emperours Secretary, said true at a Dyet at *Ausburgh* ; nor may we forget how the Faction in *London* , packed a new Common-Council , removing ancient grave men , to Foist in young , and mean Fellows , but zealous for the Cause ; not an Office in the City, though chargeable , and troublesome ; yet how ambitious were the Faction of those places even to a Constableness ? And for a *Churchwardenship I have known motions made at the Kings Bench Bar , for a Prohibition of a legal , and usual choice , when the Faction found themselves not strong enough in Votes in their Parish , and above a year before any face of war appeared , or any Vote to raise Arms was heard of ; its well known scarce a Sectary in *London* , but had stored himself with

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with Arms, to furnish each boy in his house; and many Porters loaded with Muskets, have been seen carried in the Evenings, into the Houses of men, notoriously disaffected in Religion, who conveyed Arms, and Trayterous Lybels, and Observations, Printed at a publick charge to their Countrey-Chapmen; nor durst the Lord Mayor make any inquisition, for fear of being accounted an Enemy to the peace of the Kingdome, then full of fears of Papists trained under ground; and other (God knoweth what) Enemies; and before the bloody Votes to kill, and slay, they sent Scouts into all parts of the Kingdome, to sound the people how they stood affected to begin a War; one *Brunidge* a Brasier in *Grace church street* in *London*, and a Cook his Neighbour, were sent into *Gloucester shire*, and *Worcester shire*, to muster their Forces, discovering how each Village stood affected, or disaffected; Members also of the Faction, came to the Elders of the *Dutch Church* in *London*, to know of the state and Government of their Church, telling them that they would follow their pattern, though some of those Elders counselled them, not to pull down their House, till they knew where else to lye dry, adding also, that the English people were not like the Dutch, nor would ever endure their Government.

These and many more practices in the like kind, may show the World, what a free Parliament this was from the beginning, and how God had infatuated this Nation, that they would not see this juggling, nor beleive the Clergy, who foretold the miseries this Faction would bring to this Church and State; but to suffer a small number (the little flock of Christ, they were wont to call themselves) to ride the whole Kindome to destruction; for notwithstanding all this shuffling, and packing, when this Parliament first met, the Puritans for number made not above the third part of the House of Commons, and I am confident, that in the City their Faction was not a fifth part, and those of the younger, and meaner sort, but infinitely busie at an Election of a Common-Council man in *Langborne Ward*, wherein are above 300 Housholders (and from such meetings none of the Faction would be absent) yet could they not make up 60. in all that Ward: Some years after above 14000. house keepers in *London*, were listed in the design of *Tompkins* and *Challoner*, though they wanted wayes to communicate their strength one to another; and therefore to gain the Vote of Parliament

liament to themselves, they tried the Fox skin to cover for a while their Lyons claw, seeking pretences plausible to the patriotical party also, to purge the House of Commons (as the phrase was) of all undue Elections upon Court Letters, or of men engaged in the late Monopolies, whereby they wormed out of the House those whom they suspected of Loyalty, but kept in old Sir *Henry Vane*, and Sir *Henry Mildmay*; and others (greater Monopolists) whom they knew to be of their Faction, and to supply those Vacancies, Mr. *Pym*, or Mr. *Speakers* under hand Letters, were enough to make Mr. *Pym* Son scarce out of his Nonage, be chosen for a Parliament man; but if it chanced that such private Letters miscarry'd in their desires, the new Elected Members have been sound'd, how they stood affected to Bishops, and so accordingly never admitted, or presently received; but this trick made the Faction not yet absolute masters of the Vote in the House of Commons, which put their Members to wonderful paines and trouble, by continual attendance, sitting in the House till midnight to watch to carry a Vote, when other Members wearied out, were departed the House, that so they might compass by diligence, what they could not obtain by their numbers of their persons: [The first Remonstrance of the House of Commons against the King, Voted in the House at midnight] this made divers of them let out their Houses in their Countries (which upon the Act of continuance they afterwards sold) and take (sequestred) houses in *London* and *Westminster*, that they might be near their work, having their Emissaries constantly attending the door of the House of Commons, to call in Members of this Faction to Vote what they pleased, to advance their design upon notice of a small appearance in the House; but if any appointed business caus'd a fuller house, their dayly sitting had made them expert in discerning the face of the House, to know their own strength, how the Vote would be at that time; the Faction having made Mr. *Speaker* (a Lawyer) sure their own, [by a Fee of 6000 l. Voted to him, and made Master of the Rolls,] would either by some pretended Forreign Letters, made by themselves in *London*, or by some new discovery of a plot against the Parliament, or else by long Speech-makings, defer the business of the day, till the absence of the rest of the Members; some fol-

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following their pleasures, others their private necessary affairs, little dreaming of making a Trade by sitting in Parliaments, as in their Shops, or Counting-houses (whereas Parliaments like Physick, Purge, if seldome used, but destroy, when continued as food) should make way for this vigilant Faction to carry the Vote, by the major part present; having embodied themselves in the Parliament, and Kingdome for their work, and especially in *London*, by dayly Tavern clubs in each Ward, communicating Intelligence to, and from their Table Juncto's, or Sub-Committees sitting in divers private houses in *London*, [*Browns* house a Grocer near Cheapside Cross; also a Drapers house in *Watling street*; as now the *Saracens head* in *Friday-street*, &c.] to prepare results of each dayes passages in the City, to report to Mr. *Pym*, and his close Committee, when they came from the Parliament to be feasted at night in confiding Citizens houses; among whom Mr. *Pym* was so idolized, that mine eyes saw a Gentleman violently assaulted in the streets, and dragged to the *Poultry Compter*, as a Sanctuary against the tumults, only for speaking a neglectful word of this Mr. *Pym*, a forerunner of that furious Rising in Arms of the whole City to defend Mr. *Pym*, and the five Members, from a Legal Tryal for high Treason, of which the King had impeached them; by these, and many other advantages, its easie to conceive how a combined Faction, may overcome a far greater number when single, and hood winked from perceiving plots of destroying Religion, and the King, by those, who by Votes, and Declarations, and Protestations, pretend to make the King a glorious King, and counted it a great scandal to them, that it should be reported they intended to take away the Liturgy, which they desired only in some things should be reformed, implying some Bishops, and others of the Clergy, to consider of what things might be altered, for satisfying tender consciences; that many of the Clergy also, as well other Subjects well willers to the King were so possessed, that though they saw Arms raised against the King, and all his Ports, Ships, and Revenues seized on in defiance of His Majesty; yet would they not believe, that the Parliament intended the King any hurt, or evil at all; yea divers were not dispossessed of this fond credulity, till the Votes of imprisoning, and of no further Addressing to the King were published, and

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now when they can neither help themselves, nor their King, cry out upon Hypocrites, and say, they will never believe Parliaments any more; though its not safe for them to say so, or what e're more they think, such is now the Liberty of the Subject; and indeed so willing were the major part of the House of Commons to be lulled asleep into a pleasing dream of Reformation, by clipping the wings of Prerogative, and paring the Bishops nails, and taking down the pride of the Clergy (as the Puritan buzzed pretences were) to which all parties were marvellously ready (like the Horse in the Fable, yielding his back to the saddle to be rid of the Deer, that he might have all the pasture) and by extolling the Honour and Authority of that House, whereof themselves were also Members, till the Faction by planting in their instruments for Chair-men of Committees, and into all places of action; so rid the more moderate party of the House beyond their own stay, who now grown weary, and feeling the spur in their own sides, began too late to take heed, and to think to shake off their hot spur Riders; but indeed threw themselves out of their so longed for Parliament; for upon any Speech, or motion contrary to the sence of the Faction, the parties moving were called presently to the Bar, or committed to the Tower, or expelled the House, and others were terrified hereby, or by the Tumults out of the City, lead up by Dr. Burges, and Captain Ven to the Parliament doores, to see that the Godly party (for so their Faction was called) in the House might not be out Voted. [Doctor Burges said at the Parliament doores of the Multitudes and Tumults of the City rabble: *These are my Band-Dogs; I can set them on, and I can take them off again.* Oh brave Cornelius!] That by these means above 200. shortly after were forced out of the House, to leave the Faction, absolute Masters of the Vote in the House of Commons, and House of Peers also; little thinking that the Clergyes persecution (which themselves sate so long winking at) would prove their own just punishment, by suffering a Faction grow so powerful, without so much as protesting against their injustice, and oppression.

But rather assisting the Faction, to imprison in the Tower twelve Bishops upon a false charge of high Treason, only because they did their duty, to their eternal honour, like Christi-

an Bishops, and lovers of their Countreyes welfare, in solemany protesting (as *pares Regni*) against such violence, and wickedness, though with apparent hazard of their Persons, and Estates; nay when these driven Members of Lords and Commons again assembled at *Oxford* by the King's Proclamation (upon the second invasion of the Scots) for number in both Houses exceeding those who were left at *Westminster* (almost 200. Commons before they had sate five weeks) besides the Royal presence of the King, very probably might have recovered this Kingdome by calling themselves a Parliament, as the eyes of the Kingdome upon them did expect (which drew over some Members from *Westminster*, and more would have followed to have joynd with them in Parliament) and as in all reason they might have, as well as they did demand, and take upon them all privileges of Parliament; but the Puritan spirit (brought thither in Mr. *Bagshawes* Lawyers pouch, or maintained there before at the Brethrens charge) was busie there also in somenting fears and jealousies, that they must not set the King a precedent to break Laws, *vid.* the forced Act of continuance of this Parliament in it self void, for fear they should make the King too great; and such courses they took in imitation of the Faction at *Westminster*, that they complained to the King of a Divine, who in a Sermon *historice* Related the Story of *Charles Martel* his inventing Rebellion, Sacriledge and Parliaments; and Secretary *Windebanck*, lately come from *France* to the King, was forced suddenly to return into *France*, to prevent the odium, which might have fallen on the King, by protecting him whom they also intended to have questioned; that well might His Majesty call them his Mungrel-Parliament, whose negligence and wilful blindness hath twice undone the Kindome: But to return to the Members at *Westminster*, whom we left Conquerors of the Vote in the House of Commons, whose Agents were set on work throughout the Kingdome (especially in *London*) to muster up their Forces, without which they could neither long keep the Vote so gotten; nor could make their Votes of any power or Authority (the House of Commons being of it self no Court of judicature, having no power to give an Oath, nor to imprison any of the Kings Subjects, except their own Members; but to consult and transmit their Proposals to the House

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of Peers, to whose joynt results the Kings Royal Signature puts life, and makes it Law, or an Act of Parliament) the next worke therefore (to which success heightned them) was to try their strength in the House of Peers, for concurrence to their designs, to which Lord Say had long tutored his Pulpit Lords, and other discontented popular Lords, were hoped easily to be drawn, seeing the People so extol the proceedings of this Faction in the House of Commons, though they intended to go on with their work, without the Lords concurrence, if they could not have brought them to their Bow, as indeed they have made no other use of the House of Peers, then to cover, and countenance the Puritan practises, with the name and Title of *both Houses of Parliament*, and of *Lords and Commons Assembled in Parliament*, setting the Lords in the first place, like Cyphers in Arithmetick, to advance the following numbers; for what meant the new phrase in Pulpits, and Pamphlets, *of the House of Gods*, and of *the Worthies of the Land*, but only the House of Commons? and what more frequently buzzed into peoples heads, then that *the Lords sate but for themselves, the Commons sate for the good of all the people, and were therefore more to be regarded, and maintained?* but for a formality and show of Legal proceedings in a Parliamentary way, Mr. Pym is sent into the City to make Speeches against obstructions in the Body politick, that Reformation could not go on till they were removed, which soon raised the City Tumults, to Petition the Parliament, that the Bishops and Popish Lords might be thrown out of the House of Peers, as the only hinderers of Reformation of Religion, thereby indeed to lessen the numbers of Votes; likeliest to oppose the Puritan Faction: These Tumults dayly encreasing (upon the countenance they found from the Parliament, where they were bid to come like men, that is with swords) by the rabble of Porters, and Apprentises dayly sent by their Masters, but chiefly by their Mistresses, with Clubs and Swords, to cry for

Jan. 1641. Reformation at the Parliament doors; the Faction in London having also combined to shut up their shops for many daies together, and perswaded others to do the like, upon some pretended fears; but the truth was to make the poor people in and about the City a pretence to mutiny for want of worke, so heightned the Faction in the House of Commons, that they sent up

up Mr. *Hollis* to the House of Peers to demand the names of the dissenting Lords, that so they might expose them to the peoples fury (as they posted the dissenting Members of the House of Commons, in the case of the Earl of *Strafford*;) the Ring-leaders still to the rout were Doctour *Burges*, the only scandal to his profession in all *London* (as his Parishoners of *Watford* can tell, and the spiritual Courts of *London* Diocess also) Captain *Ven*, who sent Tickets by Porters and Emislaries to raise these Mirmidons, and Sir *Richard Wiseman*, who with this confused Army, assaulting the Bishop of *Lincolns* House in *Westminster*, had his brains dashed out with a stone from the wall, and was buried at the collected charges among the Apprentices; the House of Peers thus dayly assaulted without, and wanting no false Brethren within, was not like to hold out any long Siege, the very doors and Lobby, and entryes being so crowded with the Tumults, that none can pass in or out, without a kind of leave from the Assailants, who upon the word given, of the approach of any Popish, or disaffected Lord (as the phrase was) would in derision cry out, *Rome! Rome!* but when any whom they accounted well affected, wasto pass by, they would cry, *make way! make way!* (a free Parliament all this while) inso-much that some Lords had their Cloaks torn from their backs at the Parliament doors; nor could the Bishops (one of the three Estates in Parliament) or Popish Lords, as they called them, come to the House without apparent hazard of their Persons: which made the Bishops (as *Pares Regni*) solemnly to protest against all Acts done in their absence, till the Parliament should be restored to liberty (as Mr. *Speaker* hath lately done; and the Members who lately fled to the Army, upon their return have nullified all Votes, Orders, Ordinances, made since their forced absence, by like City Tumults in the year 1647.) Hereupon the Faction in the House of Commons furiously impeach the protesting Bishops of high Treason; and twelve Bishops were at once committed to the Tower, to gag their mouths that they might be easilier robbed of their Votes and Purfes as afterwards they were, the Treason not yet proved: The Bishops and Popish Lords thus thrown out of the Parliament, and the rest of the Royal Nobility terrified, were forced to withdraw themselves from the Parliament, leaving the Vote of the House of

Peers to the Faction galloping in its fury : yet for all those affronts, done by the City Tumults at the Parliament doores (to show how truly it hath been ever said of the Puritan , that he will not swear but he will Lye) as also the assaulting of that Loyal Lord Mayors house, Sir *Richard Gurny*, by the same Tumults in the midst of the City, and notwithstanding their furious marching through the City, in return from the Parliament House (whose Guard they called themselves, and bragged how they were thanked by the Members, for their love to the Parliament) with Links and loud Clamours, timely Alarming the Goldsmiths of *Cheapside* to shut up their shops ; and notwithstanding the nightly Tumults about pulling down *Cheapside* Crose, and the Trained bands marching day and night about the City to keep the peace, [A Coopers Apprentice on *Breadstreet Hill*, pulling off the legs of our Saviours Picture on the East end of the Crose, in the act fell on the Iron barrs, but told his Master, that some of the Watchmen hurt him with an Halbert, concealing the truth, till after ten dayes torture, seeing no hope of life, with horror he confessed his fact, lamenting Gods judgement upon him, and dyed of the wound ; whose death so terrified the Tumults from that Action, that they never attempted the Crose any more upon my own knowledge : And in the first of King *Charles*, when the same Crose was beautified, a Puritan, who broke the neck of the Babe in the lapp of the Blessed Virgin, within three nights after, had his neck broke, and left dead in the streets near the Crose, no man knowing how it came to pass. At *Teuxbury* in *Gloucester shire*, I have seen the Grave of a Reforming Zealot, who demolished the Crose, and made the Crose stone (wherein was our Saviours Picture) an hog-trough : all the piggs, and the Sow which drank therein, dyed the first night, and the man drowned himself in a Well, over an hog-trough, which stood by the Well, as the Spiritual Court of *Glocester* can witness, and many yet living in *Teuxberry* can justify this story.] Yet did the Faction in Parliament tell the King (and the world in Print) in answer to the Kings complaining of those Tumults, that they saw no Tumults, but that the concourse in *Westminster Hall*, used to be as great in Term time ; by these means the Puritan Faction in the Parliament, having conquered the Vote of both Houses, and

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forced the King to fly, began soon to declare their Legislative power in publishing their imperative Vote; That the Subjects of England were bound to obey the Ordinances of both Houses of Parliament, as a Law, in case the King should deny his Royal Assent; but knowing such Votes were not like to find universal obedience, as their designs required; the next and last thing they entred upon, was power to execute those Votes; which their success (by the late Tumults ready for a war) heightened them to demand, under pretence of putting the Militia of the Kingdome into such hands, as the Parliament, that is the Puritan Faction should think fit; which to obtain, one would think it might spend the Faith of a Christian to believe, what ridiculous fears and jealousies of invasions from abroad, and secret dangers at home, were suddainly bruited by the Faction up and down the Kingdome; [Fears of invasions by the Danes, by the French, by the Irish, fears of Papiests in London, when the Faction knew they had scarce left one in the City but in Prisons: Mr. Fyms plague plaister, the discovering of a plot by a Tylour in a ditch, fears of blowing up the Thames with Gunpowder to drown the City and Parliament; the House of Commons fired by Papiests; an Army of Papiests at Black Heath in Kent; an Army of Papiests in Lancashire; horses trained under ground at Ragland: the midnight Allarm in London, and parts adjacent, that the King was coming against the City with an Army of Horse, when His Majesty was lately forced to fly for the safety of His Person: The Votes of Lord Digby raising an Army at Kingston upon Thames, when he had only his Coach and six horses: The Votes that the King had raised an Army at York, when some chief Actours said in my hearing, at that time the houses of Parliament knew that the King was not able to raise one hundred men: The Earl of Warwick, and Sir Thomas Barrington sent into Essex to raise the Country, told the people in publick meetings, that the Queen was Landed with an Army of 13000 Papiests: it were endless to reckon up the Multitudes of such lyes and ridiculous fears]. As also to think how ready people were to frame themselves to a belief thereof, as given up to believe lyes even with greediness, when indeed the design only was for this Faction, hereby to raise an Army, to execute whatsoever themselves should conceive would ad-

vancer their plots of subverting Religion, and Government of this Church and State, under the specious colour of Reformation of all grievances whatsoever; whereby they drew into their assistants the Patriotical party also, who were the far greater number throughout the Kingdome; whose pulse beating wholly after property (desiring destruction neither of King, nor Bishop, but only Reformation of conceived excess of power) was kept continually affrighted by Allarms from the Faction, that the King would make his Subjects all slaves; which to prevent, they thought themselves necessitated to uphold this Parliament in any thing which they should act, though never so abominable and unjust, for fear this Parliament should be dissolved, they should never have any more Parliaments; and these men once unhappily engaged, especially the Londoners, by vast sums of money, which the Parliament had politickly drawn them to lend, were bound to follow the Puritans madness, only to secure themselves, and their publick Faith debts; insomuch that upon the burning down the Excise house in *Smithfield*, in the year 1647, by the rude Multitudes in the City, about the time of the Kings coming to *Holndenby*, its strange to think, how these moderate men (formerly desirous to have the King come to *London*) were suddainly so affrighted with fears, that if the King came nearer *London* surely the people would pay no Excise, nor Taxes, then how should the publick Faith debts be paid? and gave advantage to the Faction, in the name of the City, to petition the Parliament, that His Majesty might not come nearer *London*, upon some pretences laid in that Petition; but money was the bottom of the business, hoping by delay to make some surer bargain with their King, but now too late they see their folly.

Thus by Hypocrisie, Fraud, and Violence, misguiding the patriotical party, the Puritans of *England* grew so powerful, raising an Army, which of themselves they could never have done, now commanded by most confiding Sectaries, which the Citizens at first thought so inconsiderable; supposing though they let them run on to do the work, (which they also desired, in reforming State Distempers) they could quell them at pleasure; perswaded also, that the War should last but one moneth (as *Mr. Hamden* told some Citizens;) but now they have lived to see

ee the Banners six years displayed, to plant in what Religion soever the strongest party of Sectaries with their sword shall make good (upon hopes of gain, or fear of loss, not likely by Citizens to be opposed) and all other men in prosecution of their own (different) ends, are forced to serve for states and blindes for the Puritan Masters to destroy the King and the Church, by the loss of the liberty and property of the Subject, on which all parties so doted; and no sooner had the Faction their desires of an Army raised for their service, but presently they began to execute their long dormant Votes of sequestering the Clergy from their Livings; and by an insolent thing called an Ordinance of Parliament (repealing five Acts of Parliament, made in several Kings Raigns) utterly abolished the sacred Liturgy, the whole service of God out of the Church, planting in room of it, a new nothing, a senseless Rubrical Directory, that will serve all sorts of Religion, but the true Religion; which to destroy this new Engine was purposely invented; meerly upon this wicked policy (though other frivolous pretences are alledged in the Preface to that new fangled Directory.) First, because in the Liturgy were more prayers for the King then would consist with their Traiterous ends. Secondly, the abolishing of the Liturgy took away the dayly service of God in Cathedrals, and made them of no use, a fair way to take away the Lands of Deans and Chapters. Thirdly, the Scots called in for their assistance in time of need, as also to ingage all sorts of Sectaries to their ayd against the King. Fourthly their new Erected Ministry, and Assembly of Divines, and *non-Divines* at *Westminster*, by abolishing the Liturgy thought to extol their own fame and estimation, to the leading captive the people into ignorance, the mother of blinde obedience to whatsoever burden they should lay upon them, from Jesus Christ's Throne, of their Divine Presbytery.

The policy in abolishing Liturgy.

Thus (as the State Affairs) in the Church came this change, or rather destruction of Christian Religion in *England*; like the great Beast in *Daniel*, to whom an Army was given, by reason of transgression, whereby it took away the dayly Sacrifice, and threw the truth to the ground, and is practised and prospered; but what miseries have followed such policy, not only the persecution of the Clergy, but the ruine of the Laity of our times can suffici-

ent-

ently witness, groaning under all sorts of calamities, that War, and Rapine, and Tyranny can bring upon a Nation, when like the Israelites, there was no King in *England*, but a Mysterious gunpowder-clouded King and Parliament, viz. the Puritan Faction and Conspirators fighting against God, and the King, under colour of King and Parliament, the Riddle of this Generation; three times altring (they call it purging) the House of Commons of Monopolists Malignants, and Presbyterians to obtain the Vote, and by a post-vote justifying three notorious Symptomes of a wicked Faction, viz. the publishing an Order of inviting accusations against the Clergy, in the name of the House of Commons, which the House had not cognizance of, the keeping the King out of *Hull* by Sir *John Hotham*, which the House knew not of, and the imprisoning the King in the *Isle of Wight* by *Hammond*, for which he had no publick Order, but the sense of this Faction, or some private Directions from the Army.

C H A P. VIII.

*A concluding Parallel between the Popish Persecution in Queen
Maries time, and this Puritan Persecution.*

THUS hath this Faction filled up the measure of their iniquity, fulfilling the Prophecies, and predictions of wise men, who gave *England* warning of the mischiefs, which they foresaw the Puritans would in time bring upon this Nation, to name but two particulars: Dr. Bancroft wrote in the Survey of D. scipl. cap. 21. *dayes of Queen Elizabeth; Certain Hypocritical brethren of the Laity have clapped the Presbyterian or Puritan Ministers on the back, followed their Sermons, sit them at the upper end of their tables, and sought by all meanes to procure them credit and favour with the people, not that they cared for them, or for Religion, or for Christ himself; but hoping that by the violent course, which they*

they saw these men run into, the Bishops and the Clergy would grow so odious, that it would be in time a small matter to dispossess them of all their Livings, whereof some portion might come to their shares.

Another as true I find written, Anno Dom. 1603.

N. D. or
3 conver-
sions of
England.
3 part. pag.

All wise men (even among Protestants) see that no Self in the World can be more prejudicial, and pernicious to another than the Puritan Self is, and would be to the Protestant, if they could get the upper hand: Yet these are the men, who have so fiercely cryed out against persecution, and against the cruelty of Papists, making an Ordinance for Repentance, for the blood spilt in the dayes of Queen Mary (never remembering the persecution of the Church in the Raigh of Henry the 8th. which how this Generation have made their own lin, I say not) intitling their Faction only to those Martyrs merits, as their undoubted heirs, indeed cunningly to cover their pretence of fighting for the Protestant Religion, and to enrage the people to a revenge on the Kings party, whom they laboured to make the world believe, were the guilty offspring of those Popish persecutors, whereas like the Jews, while they build the Sepulchres of the Prophets, they shew themselves to be the sons of those who persecuted the Prophets; and were those Martyrs now alive, they would be the greatest Malignants, and Delinquents of our dayes, fit to be plundered, sequestred, banished, imprisoned, or slain by bloody Votes, because they would not obey the Parliament in changing Religion; as is plain in the story of Mr. John Rogers, and crime enough it is in these days to be constant to the Book of Common Prayer, which those Martyrs in Queen Mary's time, sealed with their blood, and hath ever since been continued in the Church of England, till wholly abolished by an Ordinance of this Parliament, whose cruelty as it hath slain more thousands of English Subjects, then Queen Mary condemned scores, so it hath far less show of justice, or Legal proceedings; all being now done *coram non iudice*, by upstart Committees, and new erected judicatories, never heard of in England before; as also *sine Legē*, by meer arbitrary Votes, and fancies of malicious Adversaries, and Judges in their own cause,

For Acts
and Mon.

nor were any in Queen Marys Raigh condemned but by known Lawes of the Land , and Legal tryal , with disputations , and perswasions used to reclaim them from their supposed errors ; but the Puritan persecution is to hunt after matters of accusation , not to reform errors , but to torment the persons of men , & *condemnati* , *quoniam accusati* is their justice ; and when the Faction had thus plundered , and sequestred the Clergy of all their Estates for some years , another fit of persecution was raised against divers of them from *Goldsmiths Hall* , and *Haberdashers Hall* , upon composition of their Temporal Estate , where the Clergy were ever most spitefully used by those cruel Committees , the Laity compounding for two years value , but the Clergy seldome came off without four or five years purchase of their own Lands , and Estate ; and because I intend not to swell into too big a Volume , I'll give you but one instance of the proceedings of *Haberdashers Hall* Committee towards a Clergy man , to whom a Ticket was sent for two hundred and forty pounds , as the twentieth part of his Estate ; he coming within the ten dayes limited in their Tickets to the Committee for Mitigation , proffering his Oath that all his Estate Real , and Personal was not worth two hundred pounds , could not be admitted to his protestation , but was referred to the Committee of Lords and Commons for advance of moneys ; whither applying himself , the door-keeper told him he must not enter in till he was called ; thus attending *de die in diem* , the ten dayes were expired , without his being called , or his obtaining leave to pass the first , or second doors , which were duly locked by their Officers ; hereupon according to the great justice of Committee Orders , and Parliament Ordinances , he fell by course into their Messengers hands as their prisoner (though at large) for not making an end within the ten dayes ; after some weeks dancing attendance , and seeing a Lawyer , his petition was read , to which was annexed an *Affidavit* , that his whole Estate was not worth one hundred pounds ; the answer of the Committee was , that until he should bring in the one moiety of his Assessment , *viz.* one hundred and twenty pound , according to the Custome of that Committee , he should not be heard ; which he not able to perform , was sent for by their Pursuivants , and upon his petition was ordered to bring in

fifty

To Dr.
Martin
they sent
a ticket in
Ely House
who desired
them
to take the
twentieth
part, so
that they
would promise
to send him
the remaining
nineteen parts
of that Estate
which
they supposed
him
to have.

fifty pound, and then to be further heard; after some delay, he moved again, and was ordered to give present security, to bring in twenty pound the next Committee day, or else to prison he must go presently; which to prevent, he was forced to borrow twenty pound, and accordingly deposited it, petitioning to be admitted to his Protestation; but the Committee told him they must observe Rules, and ordered him to give security for the other thirty pound to be brought the next sitting, or else he must go to prison; telling him if he were not worth so much, when he came to hearing, the money should be returned to him again, whereupon he was again forced to borrow thirty pound more, which he brought in accordingly; but upon hearing, was told, that though the Ordinance did admit all men; yet the custome of that Committee, did not admit of Malignants to their Protestation; and so took all the borrowed fifty pound, as the twentieth part of his Estate, which he by Affidavit gave in to them, was not worth one hundred pounds, having been long sequestred, and plundered of his goods; and by imprisonments, and Egyptian years of Famine forced to spend his long provided store; and just such a cheat doth the Committee for plundered Ministers, put upon the afflicted wives and children of the sequestred Clergy, in their suing for the fifth part of their husbands Living, which an Ordinance of Parliament pretended to allow them: if their Husband or Father hath two Livings, their first trick is to tell them, that they will allow them the fifth part of but one of them; the next is that though the Ordinance run generally without any limitation, yet they have secret instructions, whereby they grant Orders for a fifth part, with this *proviso*, that if the Sequestrator (or Cutpurse) shew not good cause to the contrary; this draweth on much travel, and charges on Lawyers, and Solicitors, and Committee Officers, and the Parliament Minister upon hearing, pretending that the Living is of value little enough to maintain him, or any frivolous Plea breeds a demurr, and although they grant Order after Order, yet all is to no purpose; for say the Committee, we must not displease our Friends; they mean their Masters, who under pretence of long prayers can devour whole houses, and starve other mens wives and children, by invading their possessions, kept from the right owners

ners by ClubLaw: And truly their Ordinance for the y part doth generally prove but a meer mockery to the wives & children of the Clergy in the midst of their heavy persecution, and a snare to draw them into expence of their last groat, in hopes to get their so fairly promised morsel; that as I have known very few obtain it effectually, so have many of them after some years of chargeable and vexatious attendance been wearied out, buying at too dear a rate their Repentance of believing, or hoping for any justice or mercy from the Puritan Faction; from whom may all Gods people pray

The wife of Dr. P. hath been 3 years, to the expence of almost one hundred pounds, to obtain her fist part, but could not prevail.

Good Lord deliver us.

ERRATA.

Page 8. Line 34. for Dr. *Mawarings*, read Dr. *Manwarings*.

E N I S.

